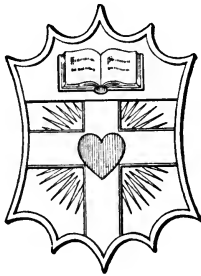


MANCHESTER NEW COLLEGE

INTRODUCTORY LECTURES

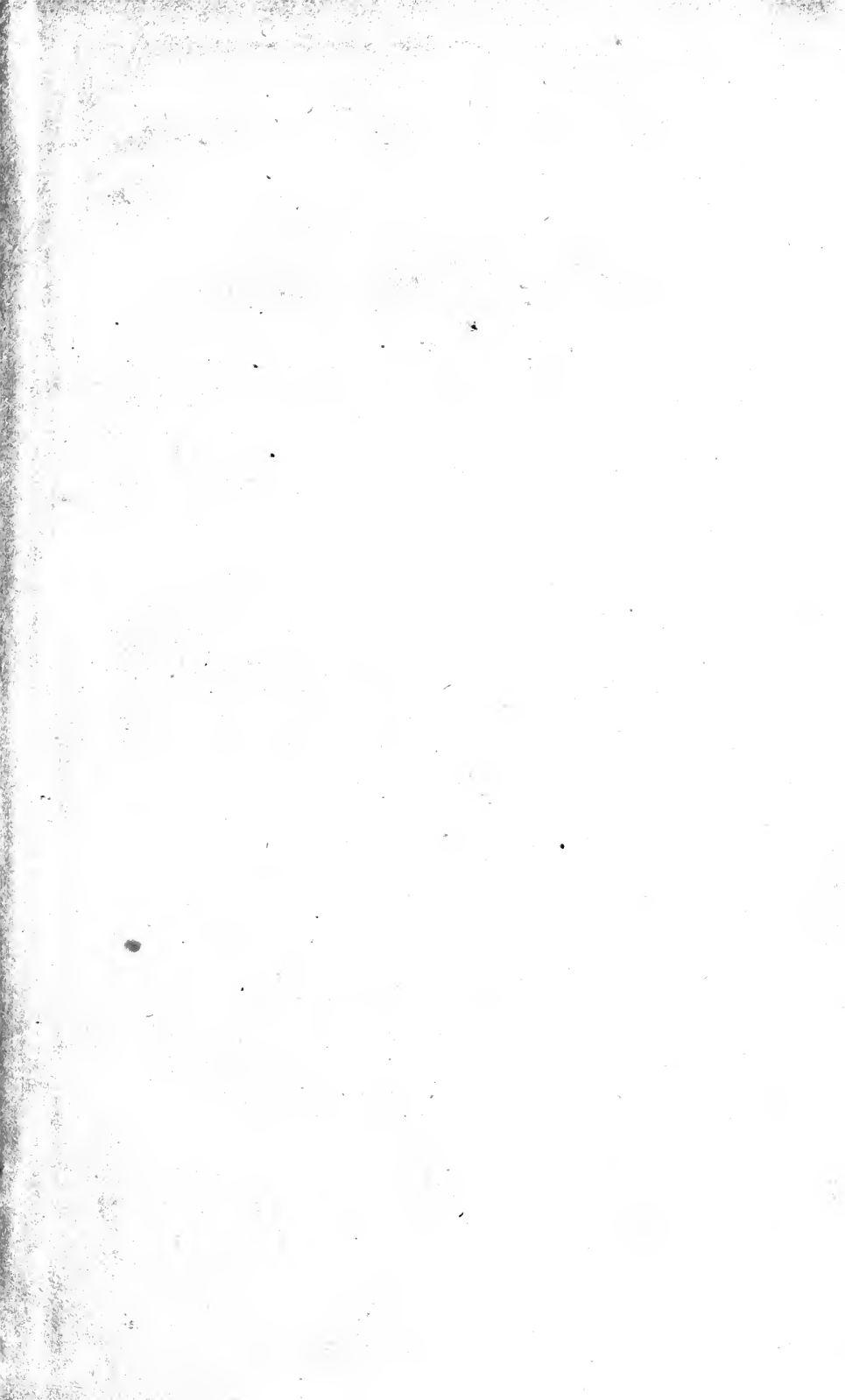


NEW COLLEGE, LONDON

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LITERARY AND SCIENTIFIC DEPARTMENT.

INTRODUCTORY DISCOURSES

DELIVERED IN MANCHESTER NEW COLLEGE,

AT THE OPENING OF THE SESSION OF 1840.

1. ON CLASSICAL LITERATURE. BY F. W. NEWMAN, ESQ. B.A.
 2. ON MATHEMATICAL SCIENCE. BY R. FINLAY, ESQ., B.A.
 3. ON PHYSICAL SCIENCE AND NATURAL HISTORY.
BY M. L. PHILLIPS, ESQ.,
 4. ON MENTAL AND MORAL PHILOSOPHY. BY JAMES MARTINEAU.
 5. ON HISTORY. BY JOHN KENRICK, M. A.
-

TO WHICH IS ADDED,

A SYLLABUS OF THE COURSE OF INSTRUCTION

IN EACH OF THE CLASSES ;

AND THE REGULATIONS RELATING TO THE ADMISSION AND
CLASSIFICATION OF THE STUDENTS.

LONDON:

SIMPKIN, MARSHALL, AND CO., STATIONERS' HALL COURT ;
AND J. GREEN, NEWGATE STREET.

1841.

1. Forrest, Printer, Manchester.

PREFACE.

IN the year 1786, a number of Gentlemen of station and influence in the town and neighbourhood of Manchester, united themselves for the establishment of an Institution which should afford a full and systematic course of Academical Education for Divines, and preparatory instruction for other learned professions, as well as for civil and commercial life; and which should be open to young men of every religious denomination, from whom no test or confession of faith should be required. In pursuance of this plan, a set of academical buildings was erected, and courses of lectures were delivered till 1803, when circumstances connected with the Theological department occasioned the removal of the institution to York.

After an interval of thirty-seven years, Manchester New College has been re-established in the place of its foundation, with such changes in its organization as experience had shewn to be desirable, or were rendered necessary by the present state of science and literature, and by the rise of new institutions of education. One of the most important of these changes is the connexion in which it has been placed with the UNIVERSITY OF LONDON. By warrant dated February 28th, 1840, Her Majesty empowered the officers of the College to issue certificates to those who should have completed the requisite course of instruction, enabling them to become candidates for the degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws or Doctor of Laws, Bachelor of Medicine or Doctor of Medicine, conferred by the University of London. According to the Regulations of the University, those who have matriculated and have subsequently passed two years in study in Manchester New College will be entitled to become candidates for the degree of B. A., and after the expiration of another academical year, of M. A. The advantages to be derived from these degrees are not confined to

literary and scientific honour and public distinction. "The candidate who shall most distinguish himself in Classics, and the candidate who shall most distinguish himself in Mathematics and Natural Philosophy, at the Matriculation, shall each receive from the University an exhibition of £30. per annum for the next two years; and those who distinguish themselves in a similar manner at the B. A. examination, £50. per annum for three years, with the style of University Scholars; at the examination for the degree of A. M. the candidate who shall distinguish himself the most, at the first examination for honours, in Chemistry, and the candidate who shall distinguish himself most in *Materia Medica* and Pharmaceutical Chemistry, shall each receive an exhibition of £30. per annum for the next two years; and at the second examination for Honours, the candidate who shall distinguish himself the most in Physiology and Comparative Anatomy, the candidate who shall distinguish himself the most in Surgery, and the candidate who shall distinguish himself the most in Medicine, shall each receive an exhibition of £50. per annum for the next two years, with the style of University Medical Scholar." To young men designed for the profession of a Solicitor, the degree of B. A. has the additional advantage of abridging by two years the term of their service under articles of clerkship; so that a student may enter the College at fifteen, go through its course of three years, and having graduated at eighteen, may then commence his clerkship, and be ready for admission at twenty-one.

It may reasonably be anticipated that those public bodies which at present confine their privileges and facilities to graduates of Oxford and Cambridge, will at no distant time grant them equally to those of the University of London.

The course of study as pursued in the College at York appeared to the Ministers of the Crown sufficiently comprehensive to justify its admission into connexion with the University of London; by which it was placed on the same footing as University College, King's College, London, and the University of Durham. Several of its students have already appeared in the First Class, at the examination for the degree of B. A. in 1840. The Committee, however, have judged that in re-establishing the College in Manchester, it was desirable to enlarge the general scale of instruction, and subdivide its departments, in order to secure completeness and accuracy

in every branch. The professorship of History, which has been hitherto combined with that of the Classics, has been separated from it ; that of Physical Science and Natural History, from Pure and Mixed Mathematics ; and Mental and Moral Philosophy, with Political Economy, have been allotted to a distinct Chair. They believe that by this distribution they have provided for full and exact instruction in all the branches which their course comprehends ; and they have endeavoured to fill the several appointments with men, whom, from their past experience as teachers, and from the testimonials which they have received, they have reason to regard as eminently qualified for the duties which they have undertaken.

Those students who enter the College, intending to graduate in the University of London, are required to go through the regular course of study as laid down in the subjoined scheme. The same course may be pursued by those who do not contemplate graduation. But any of the Classical, Mathematical, Historical or Philosophical Classes may also be attended by persons who have not the necessary time at their command for going through the complete course. In this way those who are engaged in the professional studies of Law or Medicine, and are obliged to devote to these the larger portion of their hours, may nevertheless be able to give some time to literary and scientific pursuits, which, from the very circumstance that they are not merely professional, are well adapted to enlarge the mind and prevent its habits from assuming a narrow and exclusive character. Even the engagements of business may not be found inconsistent with the devotion of some time to liberal studies, to natural philosophy and history, or the investigation of those principles and laws of human nature which are the foundation of personal and social duty.

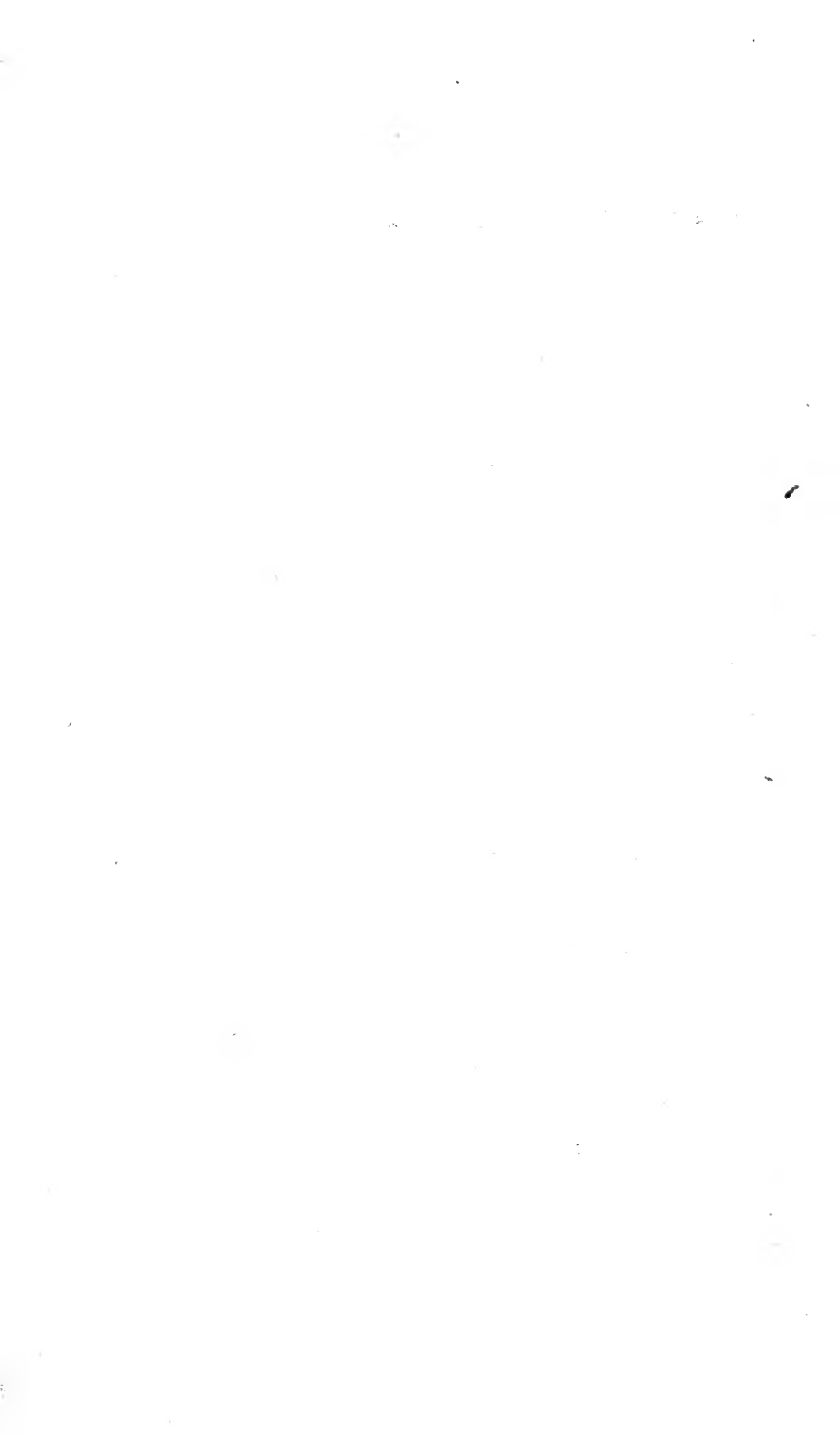
The Theological department of the College is entirely separated from the Literary and Scientific. It was the condition of its establishment that no test of religious belief should be exacted from the students, and this condition has been observed, not only in letter but in spirit, in all its regulations. As the students do not live within the College buildings, the religious exercises and instruction of those who are not preparing for the ministry will rest entirely with their own friends, or those to whom they delegate the office. The Theological Professors will open their classes to any

who may desire instruction in Biblical Criticism, in the Evidences of Natural and Revealed Religion, in Oriental Languages, or in Ecclesiastical History: but such attendance will be entirely voluntary. Should the case hereafter occur, that any parties who support the College are desirous of the appointment of another Theological teacher, who shall expound their own views to students of their denomination, there is nothing in its constitution to hinder the Committee from acquiescing in such appointments, provided that adequate funds are furnished, and that attendance on the lectures is not made compulsory. It is also one of the regulations of the College, that no part of the remuneration of the Theological Professors shall be drawn from the fees paid by students who do not attend their lectures.

In the case of students who may come from a distance to reside in Manchester, while prosecuting their studies at the College, the Committee offer their services in pointing out suitable places for lodging and boarding. A plan has been adopted, by means of which their habits in regard to the disposal of their time may become known to the Professors, and reports will be made at stated intervals to the friends of those who are under the discipline of the College, including, besides this point, their regularity of attendance on Lectures and proficiency in their studies.

Having thus made known their course of study and plan of discipline, the Committee of Manchester New College earnestly call on the public for their support. They appeal not exclusively to any one denomination or party, but to all the friends of Academical Education, conducted upon the comprehensive principle which they have assumed as their basis. The removal to Manchester and the increase of the number of Professors has rendered necessary a great additional expenditure; and the enlargement of the plan of study makes it expedient to provide a philosophical and chemical apparatus far exceeding in extent and costliness what the College previously possessed. The increase of the Library, especially in the scientific department, although not equally urgent, is highly desirable. The experiment which the Committee are making cannot therefore be fully and fairly made, or continued for such a length of time as will afford an accurate test of its prospect of success, without liberal support in the form of new subscriptions and benefactions. These will be appropriated exclusively to the literary and scientific department

in all cases in which the subscribers and donors express such a wish. Ultimate success, however, must arise from the conviction of the public, that increased facilities for academical education are needed, and that the College is competent to supply them. On the latter point the Committee do not presume to anticipate the decision which will be formed by others. In regard to the former they observe that in towns not superior nor even equal to Manchester in population and wealth, Colleges have been established within the last few years, or schools founded on a plan so remodelled and enlarged, as to include what more properly belongs to academical instruction. Such has been the effect of modern improvement in rendering communication rapid and easy, that Manchester is now as accessible from distant parts of the kingdom, as it was from the remoter parts of the district in which it stands, at the time of the foundation of the College. To those who are resident in Manchester, the expence, consisting only in fees, will be very moderate; and even those who come from a distance, will find the united cost of residence and tuition less than they must incur in any other place at which academical education is to be obtained.



MANCHESTER NEW COLLEGE.

INTRODUCTORY LECTURE,

BY F. W. NEWMAN, ESQ. B. A.

FORMERLY FELLOW OF BALLIOL COLLEGE, OXFORD,

CLASSICAL PROFESSOR.

BEING THE FIRST OF THE SERIES OF INAUGURAL LECTURES DELIVERED
BY THE SEVERAL PROFESSORS AT THE OPENING OF THE
COLLEGE, IN OCTOBER, 1840.

LONDON :

SIMPKIN, MARSHALL AND CO. STATIONERS' HALL COURT :
AND J. GREEN, NEWGATE STREET.

1841.

IN THE ACTUAL DELIVERY OF THIS LECTURE, WANT OF TIME COMPELLED THE OMISSION
OF SEVERAL PARTS NOW INSERTED.

T. Forrest, Printer, Manchester.

INTRODUCTORY LECTURE

TO THE

CLASSICAL COURSE.

MY FRIENDS,

I have felt some anxiety lest the subject of this lecture should be too dry to find acceptance with minds ordinarily engrossed by pursuits very different: yet I am encouraged to hope for a kindly attentive audience; for nothing but your willingness to hear could have drawn you hither now. If I were to attempt to say what is new, I should probably speak less to the purpose; hence although those who have themselves considered the subject on which I have to speak, may find that they have anticipated much that is brought forward, it appears wiser not to affect originality.

All must be aware how much controversy has arisen, on the question, what topics of instruction are fittest for the information and education of the mind. On the one side are persons who seem to think that an education is hardly to be valued at all, from which the Greek and Roman classics are excluded; if indeed these be not in themselves all-sufficient. On the contrary, there are some who maintain, that, in the present day, when English literature abounds with so many noble productions of genius and with accumulations of knowledge so vast, it is absurd to have recourse to ancient writings as the medium of education,—to volunteer all the difficulties of dead languages, and waste our time on the errors of antiquity.

Avoiding the extravagant extremes of each argument, so much is to be said on both sides as to make it probable that neither is wrong ; and that the question must be decided differently according to circumstances. To investigate this matter in detail, would be tedious ; yet it may be possible to throw out heads for consideration, which may help to guide us to a right conclusion.

Few of the present audience need be told that some three centuries ago there was no English literature to be compared to that of the Greeks and Romans. At that time, not those only who desired to study the jurisprudence of Rome or the speculative philosophy of Greece ; but all who thirsted after information or burned with philosophic curiosity, all who were smitten with the love of fine writing and elegant poetry, all who desired to defend the Christian faith and examine its earliest institutions, were alike impelled to an intense devotion to the two languages, emphatically called *literæ humaniores*. It was not that none could then attain the highest accomplishments, but none could attain any considerable intellectual culture, while ignorant of both these tongues. Hence our land was filled with " Grammar Schools " by philanthropic persons ;—at which schools the rudiments of Latin were to be communicated to poor boys, as a method of national education. Their benevolent intentions were partially fulfilled ; but it hardly needs to be said that as a whole the system has failed. In the present day, very few indeed will imagine that the mass of the nation ought to be instructed through the medium of a dead language. We may assume it as universally conceded, that the poor will be better taught by means of their native tongue ; and this branch of the question may be set aside as beyond controversy.

Before it is possible to decide what languages a boy may most profitably learn, it is requisite to ask how many years will be devoted to his scholastic education. Without affecting an accuracy which is unattainable, or desiring to lay down a

dogma, I will venture to express the opinion that one who will certainly leave school at the age of twelve, should learn neither Latin nor Greek, but ordinarily French, or in particular cases German. Those who can continue at school until fifteen should learn Latin, but not Greek; for it is far better to gain a firm hold of one language, so as to read it with ease and pleasure, than to have an imperfect knowledge of two; otherwise both are probably disused and forgotten. But a young man whose scholastic studies can be prolonged to the age of eighteen or nineteen, may reap the greatest advantages from a knowledge of both languages. Reasons for these opinions will be laid before you in this lecture; and the peculiar advantages of studying at least some one or other foreign tongue will be briefly set forth.

In manufacturing towns such as this, where men are daily witnesses to the vast importance of modern knowledge; where not merely mechanics, chemistry, and the other physical sciences, but modern history, physical and general geography, political economy, and politics constantly vindicate their claims to attention; it is not to be wondered at, if some are incredulous as to the utility of the ordinary school education. And this incredulity is perhaps increased by the injudicious zeal in favor of their own system often seen on the opposite side; as though no person ignorant of Latin and Greek could be a man of cultivated mind. Is it forgotten that those very ancients of the Greek nation who are set up as our intellectual models were one and all unacquainted with any foreign literature? The glory of Greek literature is that it was entirely of home growth. This is no empty boast, but a great secret of its real excellence: the Latin on the contrary was in part deteriorated by too close a copying of the Greeks. The historian Herodotus must have possessed a conversational acquaintance with various languages; nor could the soldier Xenophon have been wholly ignorant of several; but we have no ground to imagine them versed in any foreign literature. Moreover, so far were

Æschylus and Thucydides from receiving a grammatical education, that the rules of grammar were not yet investigated until all the most eminent pieces of Greek literature had been produced. But again, some advocates of classical education are accustomed to lay stress on the cultivation of taste, which, they say, boys acquire from reading Greek and Latin poetry. But there is only too much reason to doubt whether boys at an early age have any perception and relish of the beauties and excellencies of the ancient poetry which they read. Personal experience leads me to the same conviction as might be inferred from the nature of the case, that it is long before the majority become intimate enough with the language, feeling, religion of the ancients, to sympathise with their poetry; longer still before they can appreciate and distinguish its good or bad taste:—for it is too much to lay down the axiom that they are never in bad taste. In short, boys who might relish Thomson, Pope, Gay, Scott, nay, even Milton and Wordsworth, can often find nothing to admire in Virgil and Horace; and if they are interested in Homer, it is for the sake of his battles and the prowess of his heroes, not for his poetical merits. Other grounds than these seem requisite to defend the received course of classical study.

Perhaps from these remarks I may seem to have too little enthusiasm in behalf of the studies which I am called to superintend. To be a zealous and successful teacher, a certain measure of romance may seem so necessary, as to make it not venial only, but becoming. That I do not really under-rate the value of ancient literature, I will try to show before I sit down: but as the practical good sense and experience of many present would detect any exaggerated statements, it is possible that a more enthusiastic lecturer, if more interesting at the moment, might not ultimately be so convincing.

The importance of an acquaintance with antiquity cannot easily be exaggerated, if it be not made exclusive. A man who so lives with Plato or Cicero as to neglect a commensu-

rate study of that which is passing around him, will of course be incapacitated for judging of the modern world, and at best becomes a piece of machinery to be used by others. We do not advocate *any* thing exclusive. A one-sided cultivation may appear at first like carrying out the principle of division of labour, yet in fact it does not tend even to the general benefit and progress of truth, much less to the advantage of the individual. Each of us has a heart and mind valuable for its own sake, and not to be looked on as a mere machine for producing. Now if we ask wherein the civilized differs from the savage intellect, we find it is mainly in the disposition and power to look backwards and forwards; while in the most degraded barbarism, the mind is fixed solely on the present moment. But the future can only be known from experience of the past; hence no thoughtful person can disown the bond which unites us to the men of former days; he must admit the value of history in its largest sense, moral and social, as well as political, the history of literature and of opinion, of prejudices and of sentiments. The knowledge of antiquity, by reason of the strong contrasts in which it shows us human nature, is peculiarly valuable; and Latin, Greek, Hebrew are the three languages which chiefly open to us this knowledge. Particularly important is it for a nation to enlarge its circle of information, when it is called to take an ampler share in self-government; else its inexperience will plunge it into a thousand mischievous errors. There *are* sciences, like political economy, which, proceeding from a few very simple principles, admit of being reasoned-out, in a chain of propositions, similar to those of geometry: but such is not the science of Politics. The intimate relationship of the political and social state of every nation, renders an extensive experience of the past eminently necessary to all sound judgment; and the only question can be, *how far back* we ought to go. Not to dwell on general topics longer than is necessary, it is enough to say, there are special reasons which

make the study of the Greek history peculiarly instructive, some of which it may be well here to set forth.

Greece is to us a sort of *microcosm*; a Christendom in miniature; and hereby offers us many advantages in the study of human nature. Most histories progress too slowly, if they progress at all, to be brought within convenient compass for elementary instruction. It demands the devotion of half a life to the history of Europe, complicated as it is and various, slowly unfolding itself in the lapse of fourteen centuries; before it can be thoroughly understood. Abridgments are highly unsatisfactory and uninteresting, because too little biographical: they talk of senates, national assemblies, armies, but do not exhibit to us the men who compose them, nor explain the working of the machinery. Now Greece furnishes us with a singularly complete course of history, having striking analogies to that of Europe, but acted in narrower space and time. Her physical geography is remarkably varied, considering how small a corner of Europe she occupies. The Mediterranean is her ocean, the gulf of Lepanto her mediterranean: the deep bays with which she is indented, give her a sea-coast of great length; and, with the numerous islands at small distances, fostered the spirit of navigation. Her lofty mountains, while they divided her into natural kingdoms, gave her within a small compass many climates, and tribes of various character, as to genius, arts, arms and government. Indeed, the races which peopled Greece, though talking dialects of one language, and seldom wholly unintelligible to one another, had decided peculiarities, and doubtless a primitive diversity of temperament. Provision was thus made for variety as well as for a substantial unity. Greece felt herself to be Greek, by her common language and religion, just as Christendom ever since the Crusades, has been conscious of union by a common faith. The oracle of Delphi, the Olympic games, were to her what Papal Rome was to our ancestors. But the confined limits of space which Greece embraced, allowed

her history to run its course in a very short period. From Solon to Alexander the Great is less than two centuries and a half; but it is wonderful how many different scenes were acted, how great a variety of political constitutions rose and fell, in this short compass. Dr. Arnold has observed, that Grecian and Roman history, in their later periods, may in the most important sense be called "modern"; because they depict a state of society far nearer to that of modern Europe, than can be found in our own past annals: and therefore, though all application of their experience must be modified by considering the grand points of distinction between them and us, still there is peculiar instruction to us in their history.

It may be said, with considerable truth, that for this it is not requisite to be acquainted with their languages. Happily it is not. The day appears to be fully arrived, when an English course of instruction on all these points should be made accessible to those, who are not able to give their time to the cultivation of the original tongues. We already see two of our most eminent scholars engaged in composing histories of Greece and Rome; and it is hoped that ere long, the learned men of England, as of Germany, will not leave the difficult work of translation to inferior hands, and that we may at length have worthy English representations of the best ancient authors. It would be no honor to the venerable productions of antiquity, to imagine that all their excellencies vanish with translation, and only a mean exclusiveness of spirit could grudge to impart as much as possible of their instruction to the unlearned. Still, it remains certain that to understand a nation fully, we must know their language. It is one great and characteristic difference of *literature* from *science*, that the former loses by translation, the latter does not. The propositions of Euclid or Archimedes, the works of Newton or Laplace, have no national hue; they can be represented with equal fidelity in the tongue of any civilized people. Science is strictly universal, and on that account is

adapted to bring about a certain union between all the nations of the earth; but literature is special, peculiar; it witnesses, and it tends to uphold, national diversity. Its delicate coloring is always injured or lost by translation; its shades of meaning, its graceful allusions, which flash rapidly before the mind of a native reader, become tedious and insipid, when expanded enough to be intelligible to the foreigner.—But in fact, we have to confess at this moment, that few at all of the best classical writers have been so translated, as to give the English reader any vivid and adequate comprehension of the author's mind; and we are hitherto very far from attaining the state, in which the learned and unlearned are on an approach to an equality in this matter.

But there are peculiar reasons why the critical and accurate acquisition of some foreign tongue is to be prized for its own sake; and not solely as a key to certain treasures locked up in the language: and these reasons apply with eminent force to our study of the ancient idioms. I am disposed to think that some of the characteristic defects of the Greek mind might have been corrected, if their writers had been led, as we have been, by circumstances, through a grammatical training in foreign schools. The weak point of the Greeks was their disposition to verbal quibbles; their tendency to mistake exchange of grammatical forms for arguments, questions of words for controversy of fact: a weakness which was sufficiently apparent even in the dawn of their philosophy, and which in the later times of their slavery, when the national genius had declined, ruined intellect in metaphysical and theological controversies. No study so well corrects this defect of mind, as the habit of translating from language to language very diverse in idiom. Of all logical exercises, I venture to think this to be the most important. Very far am I from disparaging the utility of logical treatises: I admit the value of geometry, as an exercise of the mind in discriminating that part of our premisses which is essential to the conclusion, from

that which is accidental: not to speak of the lucid *arrangement* for which it imparts the taste, and improves the faculty. I prize the inductive philosophy in its numberless applications. But useful as all these *organs* of reasoning are, none of them can supply the place which is so admirably filled by lexicological study; none can so efficiently discipline us in habitual attention to the shades of meaning which our words express. When we translate from English into Latin, we have first to strip the thought of all that is accessory and unessential, and regard its naked meaning: we have next to consider on what parts the main emphasis is laid: we have then to re-invest it in a Latin dress, and arrange the words so as to correspond with the order in which a Roman would think and feel. In this process we become aware of many ambiguities in our own tongue, which before did not strike us. Every metaphor, and other figure of speech, is forced to confess its own nature; and all the commonest sources of logical deception are unveiled. So likewise, in the philosophical analysis of grammatical structure, and in tracing the successive meanings which the same word undergoes, we have to disentangle complex notions; we learn not only to apprehend them as wholes, but to discern their parts. A mind once well trained to such exercises, gains (if it can ever gain) a permanent habit of unconsciously, yet rigorously, investigating the meaning of its own words, and thus, of defining its own thoughts; which is of all things by far the most important for clear and sound reasoning. Now such benefits are in measure gained by learning French or German; for these languages differ considerably in idiom from our own. But the difference is small, compared to that which exists between modern and ancient tongues. The latter were produced by a more entire yielding up of the mind to the impulse of feeling and imagination; while the modern are formed on a far more metaphysical and logically simple plan. The singular opposition of spirit between the two may be alluded to by a lecturer, but can

only be realized by personal examination and study. Another difference exists between languages. Those which have been formed in isolation and as it were in stillness, with no rude interruption to the perfect development of their analogies by the intrusion of foreign idioms and grammar, attain generally a uniformity, perhaps a complexity of structure, which (as in the case of Greek and Latin) renders them most remarkable pieces of machinery, in themselves well worthy of contemplation. Equally important is the orderly unfolding of thought, exhibited in the successive meanings assumed by one word. And when it is considered that language is an invention for expressing the workings of the inner man, and is thus *the impression of mind*, it will at once appear that whoever is forced to the close investigation of a cultivated tongue is hereby made to a certain extent a student of mental philosophy; a fact which would admit of manifold illustration. So untrue is it, that the learning of language is a mere science of words, and not of things.

Now there are many reasons, familiar to all who have considered the subject, yet proper to be mentioned on this occasion, which justify the preference given by us to the study of Greek and Latin, as languages, above others, for the purpose of an accomplished and liberal education. Latin was for ages the instrument of communication to all Europe, being the tongue of religion, of law, of diplomacy, and afterwards of science. It has left indelible traces of itself in our own language, and it is the best key to those of France, Italy, Spain and Portugal. Without it, our own antiquities are unintelligible. Putting together then the value of learning an ancient language for its own sake, and the peculiar claims of the Latin upon us, it is hoped that no votary of modern science and modern literature will question the opinion above expressed, that a boy whose school education is to last till the age of fifteen, should by all means acquire this one dead language. By limiting him to this it would not be requisite

to sacrifice any of that peculiarly modern knowledge which is so justly valued. At the same time it must be remembered, that the demand for the latter is so great, the stimulus to its acquisition and the means of acquiring it so permanent, that those who have not gained it at school will often pursue it successfully in later life; the *more* successfully, because of the discipline which they have already undergone of a more rigid and less alluring kind: while those who have not acquired any ancient language in earlier years, are seldom likely to undertake the study at a later period.

This institution is intended to admit none until they have attained the age of fifteen, and it is presumed that such, intending to prolong their scholastic studies to the age of eighteen or upward, have laid a proportionately larger basis, and present themselves to us with some knowledge of Greek already attained. Were it otherwise, we could not hope to accomplish our task of fitting them for the degrees at London University, to which all our regular students may aspire. The course of study has been laid down by the University, not by us; but as it embraces the most celebrated works of the Greeks and Latins, we may here take some notice of the circumstances which give to that literature, and to the Greek especially, so great value.

I have already alluded to the fact, that the Greek literature was of home growth. It was in truth little affected by any thing beyond the sphere of Greece, and presents a complete circle of facts in itself. In no other known region, beside those of modern Europe, (where, as we said, the complexity and magnitude of phenomena are so great,) did men gradually advance towards national freedom; the political constitutions expanding with the growth of the community. But early Greece differs from us, in not having had a divinely revealed system of morals and religion; and viewed from one side, becomes hereby a more instructive study, as showing the course and progress of the mind when let alone: especially

since the Greek priesthood did not form any connected political body, capable of interfering with freedom of thought; and the number of their states secured to individuals a refuge from occasional intolerance. Thus in a literary, a moral and a religious aspect, it offers a remarkable field of contemplation. Their intellectual works remaining to us, begin from a time when piracy was no reproach, and are continued until philosophers and statesmen were produced, equal in cultivation to the men of our day. At the same time, the staple of their character was very diverse from our own. Necessarily, our inferiors in erudition and experience, they wanted also our Teutonic sobriety of good sense, our Christian benevolence, humanity and purity. Yet there was a variety, an activity of intellect, joined with acute sensibility: a disposition to enjoy life in all the fine arts, and little tendency to the vice of mere money-making. The Ionic tribes in particular overflowed with poetical, musical, romantic feelings; and to them imagination seems to have some how supplied the place of religion. Less profoundly conscientious than we, they were more free from the abjectness of dark superstition, from bigotry and from stupid insensibility. They worshipped from admiration and childish wonder, more than from fear; and therefore their infantine notions of religion were less oppressive to the human soul, than those of other barbarians. This fact left deep traces in the national mind ever afterwards.

From their musical and poetical taste, it came about, that instead of mere ballads, (such as those of Robin Hood with us,) their barbarism produced the noble poems of the Iliad and Odyssey. How productions so long could have been planned, composed, remembered, without the use of writing, has perplexed critics greatly: but the opinion seems to prevail that so it was; and this elevates yet more our idea of the intellectual tastes and powers of the early Greeks. It is the triumph of their Epics, that they are criticised with so little allowance for their ballad character: their sterling merits

are of so high an order, as to provoke severity. Still they have very strongly that main characteristic of the infant state of poetry,—its artlessness: and although this is such as would be utterly puerile and offensive in a cultivated age, and is not found in the Athenian poets, yet an eminent merit of all Greek literature, poetry or prose, lies in the absence of affectation; in its freshness and simplicity. The inflated Asiatic style could not be endured, until despotism had sapped truthfulness of character, and had made courtly insincerity fashionable: and even then, the earlier and better models of style were a perpetual reproof and check to a degenerate age.

The poetical period, from Homer to Euripides, admits of several subdivisions; but the works of many of the authors of whom we read are known to us only by small fragments. Of the historical and philosophic period also, very much indeed is lost. Enough however remains, to enable us to ascertain the interesting fact, that as the national intellect grew up, they continued to approximate to sounder views of religion and morality. In the poems of Hesiod, we no longer find industry to be despised, and a ferocious warrior the sole object of admiration: the humbler virtues receive their meed of approbation: shrewd maxims of much practical wisdom abound. In his Theogony, a constant attempt is obviously made to select, out of the current legends and sportive inventions, such as shall admit of some philosophic explanation; and there is reason to believe that he must have added inventions of his own, tending to reduce these fables to order and consistency. The songs of Tyrtæus, which are extant, show us next how the Homeric ferocity was to be moulded into a virtue. The warrior no longer fights from the mere impulse of selfish passion,—outraged pride, avarice, or unbridled desire;—but from the sacred love of country and home, respect to the laws, desire of immortal gratitude. The Æolian and Ionian lyrists who followed, have in great measure been lost: their remains principally testify the increase

of luxury and even effeminacy, and their loss perhaps is not to be much regretted. But the elegies of Solon and Theognis are a remarkable indication of the growth of Grecian wisdom. Religion is a serious occupation of the understanding, not a sport of the imagination: its connexion with moral sentiment and intelligent obedience is now apprehended as necessary and indissoluble, while in Homer there was hardly any connexion imagined, farther than that the gods (pretending to no goodness themselves) punished false judgments and perfidy. The same may be yet more emphatically said of the verses ascribed to Pythagoras and Phocylides; but the authorship of these compositions is disputed. It is certain however that the "Golden Verses" belong to this age, by whomever composed. Next we may speak of Pindar, of whose odes a considerable number are extant. The unfortunate nature of his subject,*—to commemorate a victorious chariot driver, boxer or wrestler,—forced him to run back into the old legends, if haply among the ancestors of his hero might be found some topic for celebration. But his higher conceptions are nevertheless constantly breaking out, even in the midst of the puerile trash which he retails: and his unrivalled powers of description enable him by a few words to invest any subject with majesty. His Jupiter is many degrees elevated above the Homeric god; moral maxims are obtruded only too prominently: and that an important connexion between righteousness and religion was now established, appears strikingly in his views of a future state of blessedness and punishment. But we must pass to his contemporary, Æschylus, the first great Attic poet; who lived at the proudest era of Athenian virtue, freedom and public spirit. Breathing the soul of a warrior from Marathon, despising meanness and fear, oppression and perfidy, uttering poetry as from an overflowing heart, Æschylus exhibits a

* Pindar's "Dirges for the Dead" do not exist for us; but the few fragments which we have, serve to warrant the belief that on this nobler theme he was proportionably more admirable.

noble picture of the genuine old Athenian. A moral sentiment pervades all his tragedies, even when the legend is perverse and refractory. In religion he shows a high reverence for received and authoritative doctrine, yet is remarkably bold in his deviation from the vulgar notions. It is not that he would throw off tradition, but he desires to go back, if possible, to the highest tradition; insomuch that in one of his tragedies, he actually treats Jupiter as an upstart usurper, and holds up to admiration the Titan Prometheus, a *far more ancient* god, who defies him while suffering torments from his temporary power. It is evident that in Æschylus the sentiment was already born, which of necessity would purify or destroy the common mythology: while the expansion of moral (we may almost say *holy*) sentiment in many places testifies that in him no mere negative and destructive power was working against religious error.—On his immediate successor Sophocles, I must touch more concisely. His softer and chastened spirit is to many minds more pleasing, and perhaps indicates riper judgment and deeper thought: but this is injured by a harshness of diction, difficult to acquit of artifice and effort, and by a deficiency in the glow of upright generosity in his Chorus, who too often appear like time-servers. We are now brought down to Euripides, who lived through the Peloponnesian war. His earliest plays, (as well as we can ascertain their order,) have been pronounced his best. Great command over the language, exquisite elegance and flow of verse, deep pathetic powers, he undoubtedly possessed. But when it is certain that many of his characters were framed to gratify national hatred against the Peloponnesians and other personal feelings, it is not wonderful that a decline of true poetry ensued. A false taste and love of prettinesses is occasionally apparent in him, which is severely satirized by his contemporary and spiteful adversary, the comic poet Aristophanes. He appears to have cast off all reverence for the national religion, and his morality, often just, is as often cavilling and disputatious.

The course of reading through which our students will be conducted, must depend chiefly on their own diligence, talents, previous preparation, and after-destination : but it is hoped to afford facilities on our part for their making acquaintance with the most eminent of the poets who have been named.

It would seem that all the vigor of Greek poetry vanished with the Peloponnesian war. But this stormy period was destined to give birth to other creations of intellect. The first was, a philosophic history ; the earliest in time, as far as we know, which the world had yet seen. As a prose writer, he was preceded by some other lost authors, and by the sweetly garrulous story-teller Herodotus : to whose eminent merits recent critics have become more and more alive, while no one would claim for him any critical acumen. The sage and manly Thucydides exhibits to us the intellect of an Athenian statesman, formed in the age of Pericles ; and his book, eminent for impartial wisdom, is to us what he says it was meant to be, “an everabiding possession.” Its style, in the general narrative, is perspicuous and flowing ; just such diction as would have suited the report of an Athenian general to the public assembly ; but whenever he attempts political discussion, or moral reflection, it becomes stiff, crabbed and peculiar. Athenian prose was not in his youth yet tutored to assume elegance and simplicity in the treatment of argumentative and moral subjects.—The pliability which it immediately after manifested, must be ascribed to the intense and incessant disputations with which the city soon rang. Idle citizens, crammed together in the market-place or the courts, what else should they do but discuss, discuss perpetually ? The new education imparted by the sophists or by Socrates, led directly to this ; and the national religion being subverted in the minds of the educated portion, morality tottered with the shock. This is a period of dim confusion. The sophists and their antagonists were, we know, engaged in mortal struggle ; but in their quick evolutions our eyes cannot

distinguish friend and foe; each seems to snatch the other's weapons, and to be fighting for victory not for truth. We have little knowledge of these events but by the writings of one man, who tells the story entirely his own way, notoriously without caring to represent the disputations which really past: I refer of course to the dialogues of Plato. Uniting in himself the novelist and the philosopher, by his clear statements of numerous metaphysical and moral problems he gave a prodigious stimulus to men's intellects, even in distant generations. He abounds with splendid remarks and maxims, which Cicero knew how to cull. But when he descends from specious generalities to details of morals or politics, he betrays an ignorance of human nature, dishonorable alike to his intellect and to his heart. In speculations indeed of pure mind, his high and increasing estimation among the most eminent European scholars, cannot be a mere fashion; and to comprehend the influence he has exerted on mankind is a literary problem of the first order: still, it is easy to satisfy ourselves, that his mental philosophy is too obscure a study for youthful foreigners. Some portions of such a writer must undoubtedly be read among us, if only for the sake of his style: but I rejoice that the University of London have so framed their course, as to demand little knowledge of Plato from those, whose time might, as I believe, be far better employed than in acquiring it.

His contemporary Xenophon is a perspicuous, elegant writer, admirably suited to assist a learner, but with no great erudition, patriotism, humanity, insight into human nature, earnest or elevated feeling. Still he is an author whom we could exceedingly ill afford to lose, both as a historian, and as a biographer of Socrates; one side of whose mind he so graphically depicts.—The Attic orators follow, whose works fill up many spots in the picture, which would otherwise be vacant. It is not probable that our students will find time to read many of these orations, but after once acquiring a famili-

arity with the style of Demosthenes, they will be able to peruse the others with pleasure and without assistance.

Great as was the shock sustained by all moral sentiment, when unbelief of the national religion spread widely, the ultimate result to the minds of the cultivated few seems to have been favourable. The teaching of Socrates was undoubtedly the era when morality and theology first asserted for themselves a scientific basis: the germs of all our religious philosophy were there wrapt up: and in spite of the extravagances of many schools, sounder and sounder views were brought into existence. The morality of Aristotle was superior to any thing which went before it: his political science equally remarkable. The stoic Cleanthes in the next century produced the magnificent Hymn to Jupiter, from which St. Paul quoted to the Athenians; a hymn which Bishop Lowth avows to yield to nothing but the noblest Psalms of the Hebrew prophets. In it, besides the pure and holy character ascribed to the God who has made "every thing but sin," we find earnest prayers for divine illumination and purification of the heart. All the contemporary prose works of Greek philosophers have perished, but in Cicero we have their results preserved to us. His book on Duties exhibits the ancient morality nearly in its highest state. A respect for human nature even in the person of slaves, in spite of Roman pride, begins to appear; while the softer and more humane sentiments assert themselves more fully than in Aristotle. Thus the stream of philosophy, often impure and turbid, in its lengthened course kept running itself clearer and clearer; and its results steadily approximated towards those sentiments of moral truth, which it has been *our* privilege to receive authoritatively as a part of Christian doctrine.

To speak generally: the extant Grecian literature offers to us a wonderful mass of facts concerning the mind of man, the value of which will be appreciated more and more, as England becomes more cultivated. Yet the Greeks are not

our masters in wisdom. Those who would elevate them to this position, subject themselves to just retorts of a most stinging kind; nay, they force others to display the weaknesses of the Greek mind, and the black side of their moral character. Happily, we have higher and purer sources of inspiration than Æschylus or Plato can open to us; and it is no great thing if in moral wisdom we surpass them. Latin writers were deeply indebted to the Greeks in nearly every department; yet though less original, many of them are highly valuable. We shall be called on to afford help to students in their most celebrated writers, according as the learner's time allows and his needs demand.

But I must not leave this subject without remarking, that the study of languages has in very recent times assumed a new aspect. They are regarded as themselves organic productions, which have thriven and grown differently according to the soil, climate and accidental circumstances, so as to disguise in many cases the original similarity which may have existed. It is the duty of the Lexilogist to lay bare their anatomy, to exhibit their primitive and their accessory parts, to contrast the differences of their growth, to set forth the principles which ascertain the nearness and quality of their relationship, or contrariwise their mutual repugnances. Now the Greek and Latin languages, from their great antiquity in comparison with most others accessible to us, are eminently valuable in all such researches; and, in conjunction with the German and other more modern tongues, afford us the means of satisfactorily establishing all the main principles which are needed. But to carry out this theory to the full extent which it has yet attained, an acquaintance with several Oriental languages is indispensable.

Nothing so ambitious as this can be attempted by the individual who addresses you. But as the task has been allotted to him of delivering lectures on the English Language, it is his intention to take a wider range than this title might be

understood to imply. He will endeavor to put the classical student into possession of the principles of etymology, which the research of European scholars has established; by numerous examples drawn from our own tongue, to habituate him to the application of such principles; to expound the philosophical principles of our grammar, not by a dry logical process, but by historical facts and by the contrasts or analogies discovered in other languages. Taking his stand on English as the basis, he will seek to make it the foundation of a more extensive scientific knowledge; to inspire his hearers with deeper interest in our own eloquent mother tongue, and to prepare them for more arduous investigations at any future time.

In conclusion, I must speak somewhat more distinctly on the relation in which this Institution now stands to the London University. That body must not be confounded with the London University *College*. The latter was erected twelve or thirteen years ago, for the instruction of students, and is now, in its relation to the University, co-ordinate with Manchester New College. The University itself is a more recently established body, having a charter from the Crown, and supported (at least temporarily) by Parliament. It does not occupy itself in giving instruction, but solely conducts examinations and confers degrees. It differs from our older Universities in several points. *First* in its *ubiquity*. Oxford University (for example) is entirely within the city of Oxford. The method there, with few exceptions, is practically this; that the University controls examinations and degrees, and lays down a variety of general rules, leaving to certain subordinate institutions, called Colleges and Halls, to work out all the details of instruction and discipline. The same general relationship subsists between London University and its affiliated Colleges; only these, instead of being clustered together in London, are spread over the whole country. It is however untrue to speak of the University as "neglecting its main

duty, that of instruction," as some have spoken. The connexion between the head and members is in no respect relaxed by distance of place ; and in comparing the London University with others, regard must be paid to the system as a whole, not solely to the proceedings at the Metropolis locally. It is true that our plan involves to the student the inconvenience of two or even three journeys to London ; and this is felt as a grievance : but it is better than ten or more journeys to Oxford or Cambridge. The *second* point of difference between the new and the older Universities, is in the far greater choice of studies permitted for our degrees. It ought to be satisfactory to those persons who set a high value on modern knowledge, (among whom I beg to reckon myself,) that the London University disowns any exclusive appreciation of Greek, Latin or even of pure Mathematics. Chemistry, Botany, Natural History, Mental Philosophy, Political Economy, are all duly honored there ; a student who has passed the general examination, (in which a moderate knowledge of many things is demanded,) may proceed to compete for honors in any one particular branch, without eminent scholastic attainments. The *third* point distinguishing the London University, is its greater comprehensiveness as to religious differences. It does not exclude students of any religious belief. This is indeed no novel thing ; and on that ground does not deserve the outcry which has been raised against it. The Scotch and the German Universities are as open as that of London ; Dublin University admits Roman Catholics as well as Protestants. To go back to a very distant period, the Moors of Spain generously allowed Christian youths of France and England to study in their University of Cordova. It would seem to me a more manly and generous part for those who disapprove of our plan, to attack rather the strong and established institutions of Ireland and Scotland, than the nascent University of London. Two systems however are possible for us, consistently with the general plan of leaving

the University itself unfettered by any religious creed. The affiliated Colleges either may or may not adopt the same regulations. Some, like Coward's and King's College, are confined to one particular class of religious views: to these I have no thought of raising objections. In the present state of public opinion there must be many who prefer them; and where that is the case, they will exist, and it is not for us to say that they ought not. But we do feel it hard that any should decry us, for pursuing the Dublin and Scotch plan; nor is there any thing of which we are ashamed in our own institution. The grounds on which it is defended have been too often brought forward to allow of my prolonging this lecture by amplifying that argument. At any rate it has the subordinate advantage of bringing about a certain friendly intercourse between those whose creeds are not in unison, and prevents a just zeal for truth from degenerating into an unkind personal feeling towards individuals. For the facilities which it gives to cooperation,—otherwise unattainable,—and for the promotion of good will which may be hoped from it, I cordially prefer the system which has been here adopted: and I trust we shall not be left alone in our opinion.

SYLLABUS OF THE LECTURES ON THE CLASSICS.

FIRST YEAR'S CLASSES.

Lectures will be given on the one Greek and the one Latin book, announced for the yearly Examination at the University of London. These will be selected from the following Authors :

Homer...Six Books. Thucydides...One Book. Euripides...One Play. Herodotus...One Book. Sophocles...One Play. Xenophon...Two Books, from any of his larger works. Demosthenes...One of the longer, or three of the shorter public Orations ; or two of the private Orations. Plato...Apology of Socrates and Crito. Virgil...The Eclogues, and six Books of the *Æneid* ; or the *Georgics*, and the sixth Book of the *Æneid*. Horace...The *Odes*, and *Ars Poetica*, and either the *Satires* or the *Epistles*. Cæsar...The *Civil Wars*, and the Fifth and Sixth Books of the *Gallic War*. Cicero...The *Somnium Scipionis*, and two of the shorter, and one of the longer Orations. Livy...Three Books. Tacitus...The *Agricola*, *Germania*, and one Book either of the *Annals* or of the *Histories*.

Larger portions from the same books will adequately occupy the attention of those who join this class.

SECOND YEAR'S CLASSES.

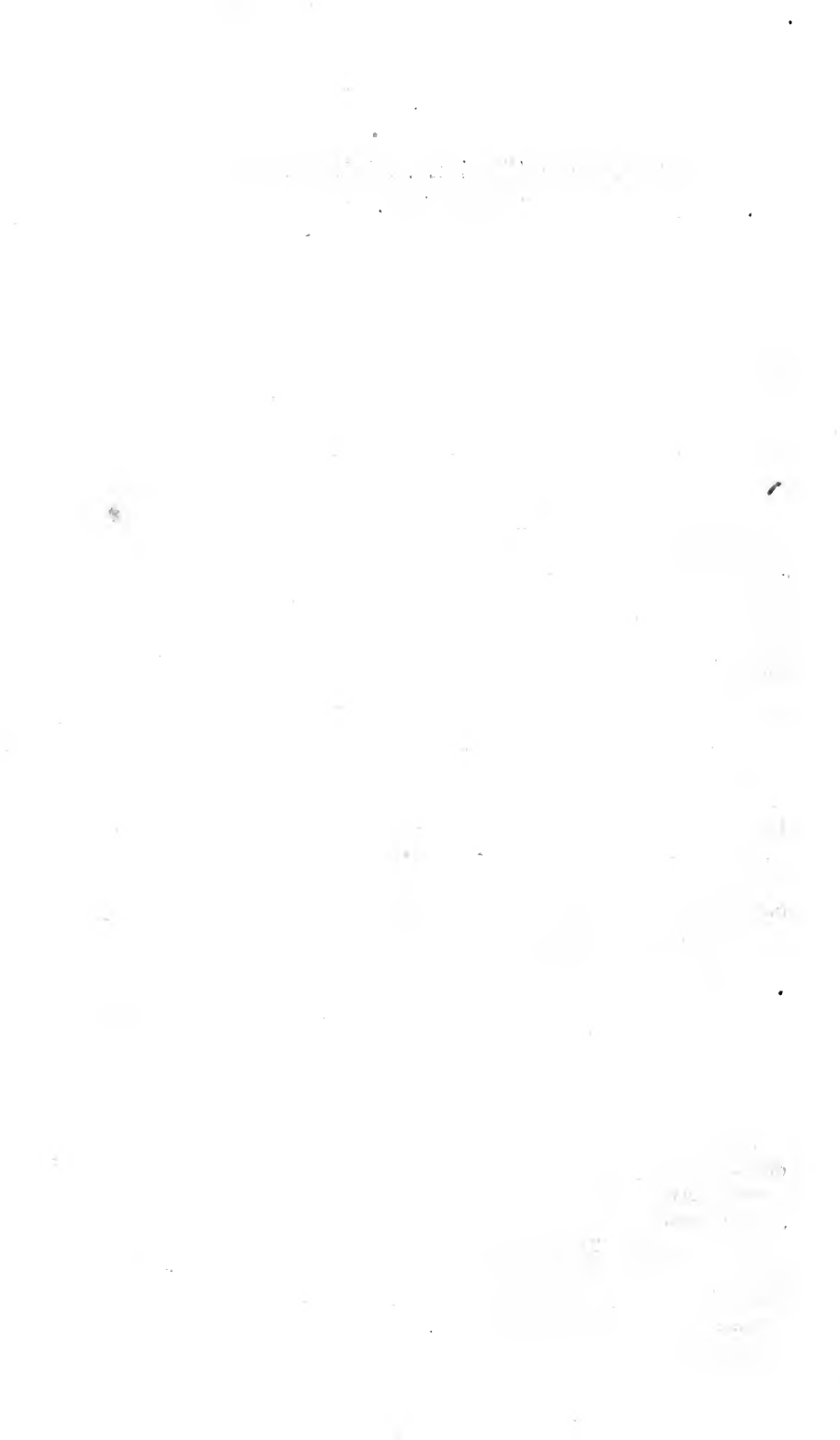
The course of reading will be selected from the Books prescribed for the *Matriculation Examination with Honours*, at the University of London, which are the following :

Homer...The first six Books of the *Iliad*, and Books ix—xii. of the *Odyssey*. *Æschylus*...*Prometheus*. Euripides...*Medea*. Sophocles...*Antigone*. Thucydides...Book i. Herodotus...Book ii. Demosthenes...The *Olynthiacs* and *Philippics*. Plato...Apology of Socrates and Crito. Xenophon...The *Memorabilia*. Virgil ; Horace ; Sallust...The *Wars with Catiline* and *Jugurtha*. Livy...Books *xxi* and *xxxi*. Cicero...*De Senectute*, *De Amicitia*, the Orations against *Catiline*, *Pro Milone*, *Pro Archiâ*, and the 2nd. *Philippic*. Tacitus...*Agricola*, *Germania*, and the *Annals*, Book i.

THIRD YEAR'S CLASSES.

Critical reading of parts of Homer, Demosthenes, Thucydides, some dramas of the Greek Tragedians, parts of Tacitus, Virgil's *Georgics*, Horace's *Ars Poetica* and *Epistles*, or other books mentioned in the 2nd year's course.

SPECIAL CLASS. The subjects of the Lectures cannot be precisely stated, but they will be selected from the Greek Dramatists, the Speeches of Thucydides, Plato, Polybius, and Aristotle's *Ethics* ; from Lucretius, Terence or Juvenal, and Cicero's Letters ; and will comprehend Latin and Greek Composition.



MANCHESTER NEW COLLEGE.

INTRODUCTORY LECTURE,

BY R. FINLAY, ESQ. B. A.

MATHEMATICAL PROFESSOR.

BEING THE SECOND OF THE SERIES OF INAUGURAL LECTURES DELIVERED
BY THE SEVERAL PROFESSORS AT THE OPENING OF THE
COLLEGE, IN OCTOBER, 1840.

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INTRODUCTORY LECTURE
TO THE
MATHEMATICAL COURSE.

GENTLEMEN,

The subject on which we are about to enter is Mathematical Science. To those who are sceptical with regard to the advantages of this study, I might instance its use to the navigator, the astronomer, the mechanical philosopher : but, as the utility of such applications of the abstract principles of mathematics is well known and very generally admitted, I prefer to urge the indirect use of the study in influencing the general spirit of scientific enquiry, which has long operated beneficially in every department of science and literature, and which is at present essential to every educated man.

The object of a liberal education is to develop the entire mental system. The human mind is composed of several elements, all of which must be attended to in a complete system of mental culture : but the intellectual part of human nature, from its great susceptibilities of improvement, and its importance in directing the other principles, is peculiarly entitled to a severe and rigid discipline. The science of Geometry seems to afford the best initiatory exercise of the reasoning faculty. In fact, the student of geometry is obliged to confine his attention to the points on which the force of his demonstration depends : and, from the character of

certainty which belongs peculiarly to this science, is enabled with the greatest facility to detect any fallacy in the process of reasoning. This naturally invigorates the mind, and generates habits of severe attention and rigorous investigation;—habits which alone can enable him to proceed with ease and safety in the more complicated chains of deduction which occur in the moral and the physical sciences.

But it may be said that our Collegiate systems of education afford another means of improving the reasoning faculty in requiring from our students a knowledge of Logic. A little reflection, however, is sufficient to convince any one that Logic, although it may be useful, is by no means adequate to this purpose. Logic has been very properly called the grammar of reasoning: Geometry is the book in which the first lessons are to be learnt. The latter affords examples of the most perfect kind of reasoning, while the former presents merely an abstract statement of all reasoning. Logic teaches to reason by precept: Geometry by example. Which of the two is the most effectual method of developing the reasoning powers, it seems to be no difficult matter to decide.

If it be granted that Mathematics affords the best exercise of the reasoning faculty, and the study is objected to for its exclusive culture of that faculty, it is not difficult to show that this objection is unfounded. The fact is that the young Mathematician must, at the very outset, have his mind stored with several of the most important abstract ideas. The importance of this initiatory mental exercise will scarcely be denied by any one who considers that these pure conceptions of reason are in general so ill defined in the human mind, that their existence has even been denied by some of the most acute philosophers. Indeed the obscurity, or the inadequacy of such an idea to represent an individual, is the very circumstance which constitutes its abstract nature.

It has been said that a familiarity with Mathematical reasoning unfits a man for reasoning on other subjects. If

all reasoning is expressed by the *dictum de omni et nullo*, which forms the basis of Aristotle's beautiful theory of syllogisms, it seems to follow demonstratively that the mere process of reasoning is the same in all the sciences: but as the sameness of the reasoning process in all cases has been so clearly pointed out by the most eminent of modern logicians, it will scarcely now be asserted that Mathematical reasoning is different from Theological or Moral.

"The spirit of geometrical inquiry," says Fontenelle, "is not so exclusively attached to geometry as to be incapable of being applied to other branches of knowledge. A work of morals, of politics, of criticism, or even of eloquence, will, if all other circumstances have been the same, be the more beautiful of having come from the hand of a geometer. The order, the precision, the clearness, which, for a considerable time, have distinguished works of excellence on every subject, have most probably had their origin in that mathematical turn of thought, which is now more prevalent than ever, and which gradually communicates itself even to those ignorant of mathematics."

But if Geometry affords the simplest introductory exercise to the reasoning faculty, algebraical analysis supplies another mental exercise of the most difficult nature. Algebra represents absolute magnitudes by symbols which have no value in themselves, and which consequently leave those magnitudes perfectly indeterminate. Hence its reasonings on absolute magnitudes, and on others which have no real existence, are equally conclusive. The result at which it arrives must therefore participate in this generality, and extends to all possible values of the symbols involved. A like generality may be attained without employing the symbols of algebra, when it is possible to omit, in our reasoning, all consideration of the absolute magnitudes of the quantities concerned. Hence the superior generality of the ancient geometrical analysis, compared with the common synthetic geometry.

It may seem strange to those unacquainted with the fact, that a mathematician, from the University of Cambridge, of very considerable attainments, although a disciple of Archimedes rather than of Lagrange, has attempted to exclude algebra from a system of liberal education. The principal objection he makes to this science, is directed against the generality of its reasonings and conclusions. Surely this very circumstance should be considered its highest praise : as it renders this study an instrument likely to prepare the mind for the establishment of a general law of nature, from induction, in the other sciences. This has always been considered to be the work of the master-mind. Men of inferior talent may collect the stores which contain the general fact ; but the highest genius is often required in performing that powerful abstraction which is frequently necessary to disentangle the general law. If it is objected that these powerful acts of generalization are the exclusive gifts of the man of genius, the objection has no force unless we suppose genius to be confined to a very few individuals. That the reverse is true appears to follow demonstratively from the laws of association, as far as they have been already satisfactorily developed. But, however this may be, I can see no reason why those who receive a liberal education should be debarred exercise in a mental process which has actually led to results so magnificent.

But this extensive power of generalization, so important to the philosopher, is not the only advantage to be derived from the study of algebra. It affords the student an excellent exercise in the formation and use of language. Every one who has the slightest knowledge of algebra must be aware, that the interpretation of the symbols employed is the most important part of any algebraical process. The simplest transformations in the algebraical symbols, frequently lead to results, of extreme interest, when expressed in common language. And the adoption of a happy notation is frequently

more important than a real discovery, in opening the way to future discoveries. Language, which in the other sciences frequently acts as a mist, in this alone presents itself always in the character of a true, powerful, and faithful guide to reason.

The inadequacy of language for the purposes of the philosopher is a complaint the justice of which must have appeared to every student of mental or ethical philosophy. Complaints have also been made against Logic for having left untouched the ambiguity of words, one of the chief sources of error in reasoning. Logic, however, confesses this to be beyond her province. Algebraical analysis teaches us, by examples, to avoid perfectly such difficulties and errors. It is evidently impossible to supply a system of general rules for instructing in the full meaning of every general term: but, if it were possible, it is difficult to imagine that such a system would be more practically useful than the example afforded us in the employment of algebraical notation.

It seems to me therefore that the exclusion of algebra from the mathematical part of a system of general education would render that part little more than one continuous exercise in the simplest kind of reasoning; and would deprive the student of valuable practical lessons in the use of language, which Logic confessedly cannot supply.

Another advantage of algebraical analysis is its power as an instrument in conducting the complicated investigations of Physical Science. When properly directed, it may be truly said to afford a *royal road* through the interesting discoveries of the ancients to the remotest conclusions of the moderns. And the student will soon find that works professedly built on simple considerations are always eventually the most difficult. In fact, it is chiefly on the ground of its simplicity that the study of algebra has been considered unfit to form a part of a liberal education. Whether or no this objection might have had weight in the year 1640, may very reasonably be

doubted. But in the year 1840, with the immense additional mass of discoveries actively accumulated during two centuries by the various scientific societies of Great Britain and the Continent, it seems rather startling to recommend to us to travel over the very longest and most intricate paths of science, lest, by taking the shortest way we shall not find sufficient exercise to strengthen our legs. If we act on this recommendation we shall probably find our legs to fail before we shall have traversed completely the entire field.

From these few hints it seems to follow that the use of the study of mathematics does not, as has been generally supposed, consist exclusively in its affording the best introductory exercise to the reasoning faculty. It also stores the mind with important conceptions, and accustoms it to those generalizations by which the philosopher discovers the laws of nature. In fine, it instructs practically in the use and formation of language ; and leads the student to results, to which, without its assistance, the human mind could never have approached.

I now proceed, gentlemen, to point out the mathematical studies which are to engage your attention during your whole College course. I feel now, indeed, that I require to apologize for presenting to you so dry and technical a detail, instead of a popular lecture : but I am in some measure forced to give this detail on the present occasion, because I shall probably have no other opportunity of giving the public an exact idea of the course of instruction I propose to adopt.

The course of Mathematics appointed for the first academic year comprehends Plane Geometry, elementary Algebra, and Trigonometry. It might naturally be expected that plane geometry should comprehend investigations of the properties of all curves described on a plane surface. The science of plane geometry, taken in this extensive sense, would require the whole force of the modern analysis, in its most improved state ; and the highest resources of the integral calculus would frequently fail in accomplishing some of its objects.

It is evident, therefore, that the term plane geometry must be used here in a much narrower sense; and such, in fact, is its usual application. The names of all sciences, being invented in the infancy of each, are necessarily applied at first in a very limited sense; namely, to those parts only of the science which were very soon discovered. When the science receives any very remarkable accessions, it is usual, in some measure at least, to change its name. This custom arises partly from the inconvenience of applying the same name in a different sense; and, perhaps, partly from the pride of the later discoverer; who, by the application of the new name, defines clearly the part that he has contributed, and distinguishes it from that which was previously known. The very limited sense which the term plane geometry still retains seems to be attributable to both of these causes.

To proceed with the history of this term, I may remark, that the early mathematicians of the Pythagorean school confined their attention to the properties of straight lines and triangles, the elements of all rectilinear figures; and to the circle, the simplest of all curves. But the inquiries of these early discoverers with respect to lines terminated in the straight line and circle. They next turned their attention to surfaces and solids, of the simplest kind; such as spheres, cylinders, cubes, and cones. Hence arose the division of their geometry into two parts, called plane and solid. The term plane geometry still retains this original sense; and is applied solely to the geometry of the straight line and circle, exclusively of all other plane curves.

I would not here be understood to say that this course is to be confined within the limits of those methods and results which were developed in the earliest infancy of the science. On the contrary, it is intended to comprehend the doctrine of geometrical loci, and the geometrical analysis of the ancients. The latter, besides its intrinsic excellence, has the additional interest of being the discovery of Plato. It must

be carefully distinguished from the modern analytic geometry, which forms a part of the second year's course, and in which the instrument used is algebra alone. The ancient geometrical analysis is conducted by processes purely geometrical, without the slightest assistance from algebra; although it is not quite void of the generality which peculiarly belongs to the latter science.

The geometry of Euclid has great and peculiar advantages. The rigour and elegance of its demonstrations, and the beauty of system which it displays, highly deserve our admiration, and render it a base remarkably adapted for the great superstructure of geometry in its fullest extent. The mode of reasoning, however, is rigid and severe. The diagram is kept constantly in view. The attention is directed to real existing forms, and no consequence is admitted which is not painted to the imagination or the sight by a real physical object. From reasoning applied to the parts of a figure in one *general* arrangement, we do not even infer the same conclusion respecting its parts in a different arrangement as general as the former. The deductions of reason, thus borne out by the evidence of sense, produce the highest degree of conviction in every mind, and establish every proposition by a double proof. But although the common synthetic geometry, by using sensible figures, affords important assistance to a mind not well trained in abstract reasoning, this very circumstance constitutes its weakness, and puts it so far beneath the geometry of coordinates in respect of generality and power.

This want of generality and power is not the only defect of the common elementary geometry. It wants also a direct and uniform method of proceeding in the investigation of truth. Besides, it makes too frequent use of the mechanism of proportions; which, as a learned geometer (M. Gergonne) has remarked, is only an algebraical calculus in disguise.

Elementary geometry has recently received a very remarkable extension; which has, in fact, completely changed the

state of this science. These improvements are chiefly due to the two great geometers, Poncelet and Chasles ; both of whom have investigated, by elementary geometry, properties of the conic sections and surfaces of the second degree, which can scarcely be accomplished by the aid of the modern analysis in its present state. This has been achieved chiefly by the principle of projections, which is almost equivalent to the method of coordinates. We have lately been informed that the latter has found, by elementary geometry, the attraction of an ellipsoid upon an external point. The resultants of this attraction in the directions of the principal axes contained a radical, which rendered their direct integration impossible by all the known methods. This difficulty was eluded by means of the celebrated theorem of Ivory : but the problem continued for a long time to defy the powers of the integral calculus even in the hands of Laplace and Legendre : and the artifice by which Poisson caused this radical to disappear, has, with considerable justice, been considered as one of the most happy ideas presented to us by the history of analysis. The investigation of these integrals, by elementary geometry, is certainly not the least of the wonders which have been worked by these late discoverers.

The next part of the first year's course is elementary Algebra. This course, (in addition to the common rules of algebra and the doctrine of algebraical fractions and surds) comprehends binomial equations, the theory of symmetrical functions of the roots of equations, and the investigations of the principal properties of equations of the first four degrees ; with the general solutions of these equations, as far as they can be accomplished in the present state of the science. The theory of reciprocal equations, and of many equations which admit of being reduced to a lower degree, in consequence of certain relations existing among their roots, may also be properly enough comprehended in a course of elementary algebra : but the subject to which the attention of this class is chiefly to be

directed, is the general theory and solution of *numerical* equations of every degree,—a subject which has now been rendered complete by the recent researches of Horner and Sturm. The much celebrated theorem of the latter mathematician is eminently entitled to your attention; both from its utility, and on account of the beauty of the reasoning by which it is established.

The remaining branch of mathematics belonging to the first year's course is Trigonometry. Our course must necessarily be confined to a small part of what is comprehended in most treatises on this subject. A sufficient number of first principles will, however, be introduced to enable the student to acquire a complete theory of plane and spherical triangles: but the theory of logarithms; the summation of trigonometrical series; and the celebrated theorems of Vieta, Cotes, Demoivre, Laplace, and Lagrange, will be omitted here, and reserved for the places which they should naturally occupy in the mathematical sciences.

In the introductory part I shall aim as much as possible at analytical perfection, and endeavour to base the entire arithmetic of sines on one single geometrical principle. In the analysis of plane triangles I propose to deviate a little from the method of Euler, which is universally adopted by writers on this subject; because I conceive that his investigations may be replaced by others, having the double advantage of being better adapted to the instruction of beginners, and less dependent on geometrical principles.

Analytical resolutions of spherical triangles were originally simple applications of algebra to geometrical constructions. It was afterwards attempted to establish some fundamental propositions, by the aid of geometry, and thence to deduce by analysis all the formulas of spherical trigonometry. A very elegant production of this kind is a paper of Euler's, published in the Petersburg acts for 1779; in which a complete system of trigonometrical formulas is founded solely on

three equations: but Lagrange, in a paper, printed in the second volume of the Journal of the Polytechnic School, has simplified the system by reducing it to one fundamental equation. This reduction completes the analytical theory of spherical triangles: for, in analysis, perfection consists in employing the smallest possible number of principles, and in deducing from these all the truths they contain by the power of the analytic method alone. On the contrary, in the synthetic method perfection consists in demonstrating separately every proposition, in the most simple manner, by means of other propositions previously established.

Although Lagrange's analysis of spherical triangles is, perhaps, not capable of any very considerable improvement, I propose to alter it slightly, with a view of rendering it more uniform and easy to beginners. It will also be an important part of my duty to apply the formulas of plane and spherical trigonometry to some of the most interesting problems of practical astronomy, and to certain cases that occur in the trigonometrical surveys.

The mathematical subjects which are to occupy the second academic year, are Analytical Geometry and the Differential Calculus. Although numerous simple applications of algebra to geometry have appeared in the works of various analysts, from Regiomontanus to Vieta, the science of analytical geometry, in its modern form, is unquestionably the discovery of Des Cartes. His discovery appears to have originated in his solution of the following problem, which had been attempted by Euclid, Apollonius, Pappus, and other ancient geometers, but without success:—To find a point such, that if four straight lines be drawn from it to make given angles with four given lines, the rectangle under two of these lines shall be equal to the rectangle under the remaining two. Des Cartes discovered that this problem was indeterminate, and his researches led him to the conclusion, that every equation between two variables represents a geometrical *locus*; and, conversely, that every

geometrical *locus* has such an equation corresponding to it. This equation is, in reality, a compendious formula, which contains all the properties of the curve; and from which they may be deduced more easily than from any other definition. By this fortunate discovery the whole science of geometry was completely revolutionized, and it burst instantaneously beyond the narrow limits within which it had been previously confined to an extent which is literally infinite. The great advantage of this new method is, that its investigations proceed according to general rules, and require comparatively small talent and ingenuity in the student: while, in the ancient geometry, the solution of one, or even of a thousand problems, afforded no clue to the solution of the next; and each new proposition, if not discovered by chance, required a proportional expenditure of intellectual energy.

In this infinite variety of researches, our attention will be chiefly confined to curves represented by the general equations of the first and second degree. These we shall find to comprehend all the conic sections. These curves, (the properties of which have employed the talents of geometers from that time till the present) were invented by the mathematicians of the early Platonic School: and what has given them considerable additional interest is, that they have been discovered, by Kepler, to be the paths of the planets and comets in their revolutions about the sun.

The other subject to which it is my duty to call the attention of this class is the Differential Calculus—perhaps the most splendid of the pure conceptions which the human mind has ever entertained. The glory of its discovery has been contested by Newton and Leibnitz, but, by minute observation, we may perceive the germ of this science in the ancient method of exhaustions, which was so successfully used by Archimedes, the Newton of the ancients.

The principles of this calculus have been established by three different methods, due respectively to Newton, Dalem-

bert, and Lagrange. Newton's method, commonly called the method of fluxions, has now been universally abandoned: partly on account of the inferiority of its notation; but chiefly because it involves the consideration of motion;—an idea foreign to the spirit of pure analysis. In the brevity of its demonstrations also, and in the facility of its applications, it is inferior to all the other methods; and we are utterly unable to understand the connection between the different orders of fluxions and their primitive function.

The method of limits seems at present to have acquired a decided preference. This has probably arisen from the adoption of this method by the late eminent mathematician Poisson, who has conferred such extensive benefits to every department of pure and mixed science. It is, however, beset with considerable metaphysical difficulties, which to some students are quite insurmountable. Our notion of a ratio whose terms are evanescent (called by Berkeley the ghosts of departed quantities) is necessarily obscure; however rigorously its existence and magnitude may be demonstrated: and, its introduction into all the reasonings by which the principles of this calculus are established, tends to throw an air of mystery over all its operations, which can only be removed by showing us the origin of the differential calculus in the principles of common algebra.

The method of Lagrange, therefore, which is founded on the principles of common algebra, seems to me best adapted to elementary instruction. The principal objection to this method is that it is incomplete; the differentiation of circular functions having never been accomplished independently of limits. I propose, however, to obviate this difficulty, and to establish the principles of the calculus by the powers of this method alone; not only independently of limits, but even without any assistance from common algebra, except in the performance of simple algebraical operations.

The applications of the differential calculus to the theory of

logarithms, the method of tangents, the theory of maxima and minima, the determination of singular points of curves, and the theory of osculating curves, each claim a considerable portion of our time and attention. The differentials of arcs and areas, and the differential equations of motion, shall be investigated, in order to reduce all problems of rectification, quadrature, and motion, to purely geometrical questions ; and to bring them at once under the dominion of the integral calculus. The relations between the variations of the sides and angles of plane and spherical triangles shall also be discussed, and applied to the corrections necessary in the reduction of astronomical observations. At this stage of our progress I will attempt to explain the improvements of Bessel, the first astronomer of the present day, whose recent labours have completely changed the state of astronomical calculations, and rendered all the work of an observatory almost capable of being performed by a mere machine.

The mathematical course of the third year is the Integral Calculus. A very minute portion of this surprising and infinite science, is all that can be attempted in the space of nine months. But that portion, small as it must necessarily be, will enable you to accomplish, by a mere dash of the pen, problems which foiled the genius of Archimedes ; eluded the sagacity of Appolonius, and defied the power of Des Cartes' analysis. We shall probably find it impossible to extend our investigations beyond the methods of integrating explicit functions of one variable. This, however, will enable us to solve many problems of rectification and quadrature, and to integrate the equations of motion in many of the simplest and most interesting cases. As examples in integration may be selected, the equations of projectiles, in vacuo and in a resisting medium ; the theory of the pendulum ; central forces, and such other parts of physical astronomy as the limits of our time may permit.

The object of the special class is a further developement

of the integral calculus, and its application to some of the most celebrated physico-mathematical theories—in particular to the theories of the figure of the planets, the tides, electricity, heat, light, and sound. This class is not comprehended in the ordinary College *curriculum*. It will be adapted, as much as possible, to two classes of students. First, such as may wish to obtain a Master's degree from the London University: second, such Cambridge students as may wish to read an extensive course of mathematics and physics, in order to become Wranglers at their degree examination. The calculus of finite differences, and the theory of probabilities, are introduced chiefly for the sake of the first class, although they possess considerable general interest. In treating these two subjects, I shall make extensive use of the calculus of generating functions, one of the most refined instruments of analysis, which we owe to the inventive genius of Laplace.

The integration of differential equations, from its immense importance, will necessarily occupy a large portion of our time; as the student will soon perceive that his progress in physical science must bear an exact proportion to the extent of his knowledge in the integral calculus. The theory of partial differential equations will be introduced, as far as it is necessary in the problem of sound; the theory of vibrating cords, and the longitudinal vibrations of elastic wires: the transversal vibrations of such wires depend on an analysis too complicated and refined to obtain a place in elementary instruction, and must be left almost entirely to the industry of the student.

The geometrical course of the special class is analytic geometry of three dimensions, comprehending the general theory of curve surfaces and of curves of double curvature. Our attention will be directed chiefly to surfaces of the second order; in particular to the ellipsoid and its circular sections; which are so intimately connected with some of the most remarkable properties of polarised light, and with

the theory of dynamical moments in mechanics. Some general classes of surfaces, such as developable, conoidal, cylindrical and conical surfaces, and surfaces of revolution, will also be noticed on account of the remarkable simplicity of the partial differential equations by which they are expressed.

The theory of the curvature of surfaces in general will comprehend investigations of the general equations of the tangent plane and normal; of the radius of curvature of any oblique or normal section; the lines of curvature, the conjugate tangents, the umbilici, the line of spherical curvature, and the line of greatest inclination.

Laplace's equation, the equation of Laplace's co-efficients, and the general theory of these co-efficients, being intimately connected with many researches in the higher branches of physics, it is desirable that the highest class of our students should be made familiar with that profound analysis and its numerous applications. These, however, are the mysteries of science, and few are the initiated who can enter here and explore her rites:

“*Pauci quos ardens evexit ad æthera virtus.*”

In these investigations, I intend to adopt the original method of Laplace, in preference to the new indirect analysis which has been given by Mr. Murphy in his treatise on electricity, and adopted by Whewell in his excellent paper on the same subject. I shall apply this analysis to the figures of the planets, and the phenomena of the tides; and to the theory of electricity. The former two applications are due to Laplace, the original discoverer of the equation; the latter to Poisson.

The knowledge of the double refraction and polarization of light, which existed before the time of Fresnel, was derived solely from long and tedious observations and experiments. The various discoveries; such as Huygens' law of the velocity of the extraordinary ray in uniaxal crystals; and Biot's rule of the two sines, in biaxal crystals; the opposite state of polari-

zation of the ordinary and extraordinary rays; and the remarkable phenomena of interferences of rays similarly or dissimilarly polarized; were then, apparently, so many detached and unconnected phenomena. It was Fresnel, who, from a simple hypothesis, and from the known laws of matter and motion, by the help of mathematical principles, investigated the connection and origin of these different phenomena.

He assumes as a postulatam that light is propagated through an ether or fluid; and that the vibrations of the particles which constitute light are performed in planes at right angles to the direction of the ray's progress. This was evidently suggested by the experiment, which shows that when two rays are polarized in planes at right angles to each other, whatever be the difference of their origins, the intensity of the resultant ray remains absolutely the same. From this hypothesis he has given a plausible account of all the phenomena of double refraction; and what affords the strongest presumption for the truth of his theory is, that his analysis has led him to results, which, though at variance with conclusions previously deduced from imperfect analogies, have subsequently been verified by careful and varied experiments. In fact, his theory shows, that, in biaxal crystals, the ordinary and extraordinary rays follow neither the Cartesian nor the Huygenian law of refraction: while in uniaxal crystals, the ordinary ray follows the Cartesian and the extraordinary the Huygenian law; the wave surface, in this latter case, being resolveable into two quadratic factors, which belong respectively to an ellipsoid and a sphere. The manner in which the simple case of uniaxal crystals results as a corollary from the general theory of biaxal crystals, is both elegant and satisfactory.

By using an ellipsoid instead of Fresnel's surface of elasticity, which is a surface of the fourth degree, I have greatly simplified his analysis, and deduced the principal propositions which flow from his theory, as corollaries, from the known

properties of surfaces of the second degree. My paper was written in December, 1836, and contains two properties of biaxal crystals which were then new. One of these has since been discovered. The other, which has never yet appeared, may be expressed as follows :—

If two planes be drawn through the mean axis of elasticity, in a biaxal crystal, perpendicular to the planes of polarization of the refracted rays; the product of the trigonometrical tangents of the inclinations of these planes to the coordinate plane which contains the greatest axis and the mean axis, is independent of the direction of the incident ray.

I have no doubt, gentlemen, that many of you are now inclined to think that the courses of study on which you are just entering are very severe. You will, however, observe, that you require to be fitted to perform an important task, in improving the great masses of society. It would be in vain for this institution, or for any other, to attempt, by its own dim rush-light of knowledge, to enlighten mankind individually : we must be satisfied if we shall succeed in merely kindling a thousand torches, each of which will afterwards illuminate its own contiguous portion of space.

SYLLABUS OF THE LECTURES ON MATHEMATICS.*

FIRST YEAR'S CLASSES.

Plane Geometry; Elementary Algebra and Trigonometry.

SECOND YEAR'S CLASSES.

Analytical Geometry; Differential Calculus, including the Theory of Logarithms; and application of the Calculus to the Theory of Plane Curves.

THIRD YEAR'S CLASSES.

Theory of Algebraical Equations; Integral Calculus, with its application to the rectification of curves, the quadrature of curves and curved surfaces, and the cubature of solids; together with the theoretical part of Dynamics.

SPECIAL CLASS. Differential Equations; Calculus of Finite Differences; Theory of Probabilities; Geometry of Surfaces; Theory of Laplace's Coefficients, and its application to the Theories of the Figure of the Earth, the Tides, Electricity, and Heat; Fresnel's Theory of Double Refraction.

This Class will be adapted, as much as possible, to such students as may wish to read an extensive course of Mathematics and Physics.

* For a full account of the subjects of these Lectures, see Introductory Lecture, from p. 8. to the end.



MANCHESTER NEW COLLEGE.

INTRODUCTORY LECTURE,

BY. M. L. PHILLIPS, ESQ.

PROFESSOR OF PHYSICAL SCIENCE AND NATURAL HISTORY.

BEING THE THIRD OF THE SERIES OF INAUGURAL LECTURES DELIVERED
BY THE SEVERAL PROFESSORS AT THE OPENING OF THE
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INTRODUCTORY LECTURE
TO THE
COURSES ON PHYSICAL SCIENCE.

Philips. Esq.

GENTLEMEN,

I have been requested by the Committee of the College, to deliver an introductory discourse, explanatory of the objects and bearings of that department to which I have had the honour to be appointed; viz. the department of Physical Science, and Natural History. In the course of my duties here, it will devolve upon me to deliver Lectures on Mechanics; Pneumatics; Acoustics: on Heat: on Electricity, under its various forms: on Chemistry: on Hydrostatics and Hydraulics: on Optics: on the Classification of Animals and Vegetables: on Animal and Vegetable Physiology: Structural Botany: on Natural History, and on Geology. This department, you will perceive, includes a range of subjects, the study of which must prove of great interest in itself; and of still greater interest, when considered in its important practical applications to the every-day business of life. In those lectures, which I hope to have the pleasure of delivering at a future period, it will be my main object to render the various subjects as intelligible as possible, by numerous experimental illustrations, preparations, and careful diagrams.

Physical Science may be studied in two ways; experimentally, and theoretically: that is, we may arrive at certain conclusions respecting the phenomena of Nature, from the

results of a few careful experiments ; or we may derive the same consequences from a train of thought, guided by the inductive resources of mathematical knowledge. Theory and practice cannot, however, be entirely separated. Experiment furnishes the data for theory ; and theory serves to direct us in our experimental researches. Without theory, there would be no object for experimental research—without experiment, there would be no foundation for theory. In our study of Nature and of Natural Phenomena, we are constantly pressed by the question, “ What is the cause of this ? ” The business of the Natural Philosopher is to unfold those general principles which connect the events of our material world. He assumes as a basis the constancy and permanence of the actual state of things. The appearances which present themselves to his view he terms phenomena ; and the common relations which pervade these phenomena he terms laws. To be able to answer the question which may be asked respecting particular phenomena ; that is, to be able to explain their cause, he must remount patiently from effects to causes, till he approach the fountain of all power and intelligence ; and from this eminence again descend, and trace the chain of consequences. He must employ the two processes of analysis and synthesis. The analysis or investigation of physical facts he conducts either by observation, or by experiment. Observation is the close inspection and attentive examination of those phenomena which arise successively in the course of nature : experiment, as the term implies, (or, as it is better called by the French, *experience*,) consists in putting questions to nature by a sort of trial, or artificial selection and combination of circumstances, for the purpose of seeing what will be the probable results. The chief business of the philosopher is to notice carefully, and to separate clearly, the various effects which are mingled and confused together in the ordinary concurrence of events. A number of primary facts having been thus extracted by close observation, or from accurate experi-

ment, the synthetical deduction may be safely pursued by the exercise of a sober and cautious logic. It is only by thus accumulating facts and multiplying observations, that we can ever hope to arrive at correct notions of the machinery of Nature.

Suppose a clock fixed against a wall. Imagine a number of persons engaged in contemplating the motions of the two hands. Suppose, moreover, what is conceivable, that they had never seen a clock before. Let us imagine a few to be acquainted with the fundamental truths of mechanics. These last, called upon by their fellows, would endeavour to account for the motions of the hands. One would make a supposition or theory; he would try to explain what was observed upon known mechanical principles. His first hypothesis might perhaps, on trial, be found erroneous, or imperfect. Either it might not give a right reason for the motion of the hands; or it might furnish a correct account of the motion of the minute hand, but leave that of the hour index unexplained. He would make another theory. His second hypothesis might nearly accord with the motions observed. Undaunted by his failure, and encouraged by his apparent success, he tries again, and is rewarded, at last, by the discovery of a mechanical arrangement by which the observed motions may be accurately produced; and this, although neither he nor any other could, by any possible means, arrive at a sight of the works actually employed; concealed for ever from his view by an impenetrable case. Kepler and Newton were two such persons. The heavens their clock; gravitation the spring.

Nature is such a clock; we can see the hands, we can even perceive the various parts in motion; we can often distinguish the working geer, but we cannot see the spring which sets the whole in motion. This remains a mystery. By carefully studying those parts submitted to our view; by considering their mutual adaptation and subserviency, we may form some idea, more or less erroneous, about the nature of the prime mover. In the case, as it frequently

happens, where we cannot discover the spring, we learn enough, during our research, to raise in our minds a deep and lasting feeling of admiration at the consummate skill displayed in the mechanism itself. The main object of Physical Science is the discovery of the prime mover, or prime movers ; the springs, in fact, employed by nature in producing those effects which are daily presented to our view.

My time being limited, I cannot, I think, employ it more usefully, in showing the objects and advantages of the study of Natural Philosophy, than by making some remarks upon the various subjects that are included under this general denomination. My observations shall be comprehended under two heads ;—the Practical and the Theoretical uses of the various branches.

I. I place at the head of Natural Philosophy, as that subject which ought first to be studied, *Mechanics*. It is that branch which teaches the laws of motion, and explains the action of forces on matter.

With regard to the importance of this study, practically, there can be no dispute. How could our steam engines, our lathes, our cotton mills, our ships, our houses, our infinite variety of machines employed in the arts and manufactures, be constructed, how contrived, by a person ignorant of mechanical science? If constructed, how, without this knowledge, could their effects be calculated ; how their various parts proportioned to the work to be done? How much valuable time, how much useless thought, how many vain attempts would have been spared ; how much expence avoided, in a multitude of instances of daily occurrence, had the individuals possessed even an elementary acquaintance with mechanics ! How many chimerical schemes for perpetual motion would, with even such an acquaintance, be abandoned ! For it is notorious that this visionary project is universally attempted by persons, almost, if not entirely ignorant of mechanical principles. To the practical man ; to the man who is to devote his future life

to the invention and construction of useful machines, this branch of science must prove invaluable. It will be the mine from whence he must draw his future treasures. This important branch of Natural Philosophy it will be my aim to render as intelligible as possible. Convinced by the experience of some years, devoted to tuition, that mere diagrams and mathematical demonstrations will never make a sound impression on the mind, or carry perfect conviction to the understanding, I shall at starting, that is, during the first year's course, give a series of lectures on the Elements of Mechanics, and the Laws of Motion. These lectures I shall illustrate by such an extensive and complete set of apparatus, as will enable the lowest capacity to master this valuable and important subject; this stepping-stone to all our acquaintance with the operations of Nature. In my succeeding lectures on Mechanics, I shall make our mathematics available in arriving at certain conclusions, to which mere experiments cannot reach, although they may serve, so to speak, to guide. With regard to the use of the study of Mechanics, theoretically considered, I would beg to call your attention to the following. The more we study the various phenomena of Nature—the more we discover—the more strongly are we driven to the belief, that the vast diversity of effects, which we daily witness, result from the motions of particles of matter; brought about by the agency of certain forces with which the Creator of all things has purposely endowed them. The operations of Chemistry—the action of Organic and Inorganic Matters on each other—the phenomena of Electricity—of Light—of the Celestial Bodies—and of Animal and Vegetable Life, all tend to the confirmation of such a belief. It is stated, by those who are the best qualified to give an opinion on these matters, that “The progress of science begins clearly to indicate, that the whole class of electrical facts will one day be included in some higher generalization than either of those by which they are at present grouped together. Attempts have

been made, and not altogether without success, to connect, in *one general theory*, all attractive and repulsive forces, not excepting the universal force of gravity itself." I do not know a single phenomenon of Nature, to whatever branch of natural science it may belong, which is not resolvable in the end into motion. The prevailing theories, in every department of Natural Philosophy, have their foundation in the motions of particles, produced by the agency of attractive and repulsive forces. The right understanding, then, of these theories requires a previous acquaintance with Mechanics. But when I feel that I am addressing the young and ardent in the pursuit of knowledge; those, some of whom may be inclined, hereafter, to take a higher ground in the study; some who, perhaps, hope to advance our knowledge of the operations of Nature; some who hope, it may be, with beating hearts, one day to rank amongst the distinguished philosophers of the time; to those I would say, you can only expect to succeed by laying such a sure foundation in mechanical science as will enable you to surmount the difficulties, which must inevitably obstruct your path. It is in investigations of this nature that is best seen the use of mathematical attainments. Indeed, I think I may say that the main use of the study of the Mathematics is to advance physical science, and our knowledge of the machinery of Nature. "For all the difficulty of philosophy seems to consist in this, from the phenomena of motions to investigate the forces of Nature, and then from these forces to demonstrate the other phenomena;" until we can show, as it has been beautifully remarked by a popular poet,

"That very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course."

In Newton's preface to the *Principia* occurs the following remarkable passage. After speaking of the motions of the planets, the comets, the moon, and the sun, he continues, "I

wish we could derive the rest of the phenomena of Nature by the same kind of reasoning from mechanical principles. For I am induced, by many reasons, to suspect that they may all depend upon certain forces by which the particles of bodies, by some causes hitherto unknown, are either mutually impelled towards each other, and cohere in regular figures, or are repelled and recede from each other; which forces being unknown, philosophers have hitherto attempted the search of Nature in vain." Now modern science is gradually unfolding these *unknown forces*, as Newton calls them. Indeed, another Newton is now wanted, whose comprehensive grasp of mind and perfect familiarity with Mechanics shall enable him to string together, by a general theory, like beads upon a string, the various facts with which observation and experimental research have made us acquainted.

II. In the application of Natural Philosophy to practical purposes, no branch, perhaps, after Mechanics, is of more importance than *Pneumatics*. It treats of the pressure of Elastic Fluids; viz. of the pressure of Gases and Vapours. That most important of all machines—the steam engine, is essentially a pneumatic machine. Were the study of this branch of science, therefore, of no other use than to enable us rightly to understand the action of the steam engine, it would on that account alone be invaluable. A multitude, however, of other most useful machines can be explained and understood, only by a previous acquaintance with the properties of elastic fluids. A variety of interesting and beautiful natural phenomena fall for explanation under this branch of physical science. In my opinion, there is no department of Natural Philosophy more generally interesting; more practically useful; or which abounds with more elegant and convincing experiments. As my time, however, is limited, I shall not dwell upon this subject, but proceed to make some observations on Acoustics.

III. The science of *Acoustics* is practically important, since the structure and action of all musical instruments can

only be clearly comprehended by those who possess a competent knowledge of this branch of Natural Philosophy. "The doctrine of sound," observes Sir John Leslie, "is unquestionably one of the most subtle and abstruse in the whole range of physical science. It has given occasion, in recent times, to much controversy and discussion, and has eventually called forth all the mighty resources of a refined and elaborate calculus. Yet an evident obscurity still remains to cloud the subject. The discrepancies between theory and observation have been made entirely to disappear from Astronomy, which has at last attained a degree of perfection befitting the sublimity of the science. But some latent suspicions pervade the structure of Acoustics, sufficient to disturb that feeling of confidence which is calculated to invigorate our pursuits." The fundamental principles of Acoustics will be found, however, to be susceptible of varied and beautiful experimental illustration, which it will be my endeavour to exhibit in those lectures that I shall deliver upon this interesting subject. The general student will find in those lectures explanations of the theory of music and of musical instruments; of the organs of speech and hearing; as well as of a variety of singular and beautiful natural phenomena. The more advanced student will find in this, (perhaps more than in any other branch of physical science, excepting the analogous phenomena of light,) abundant exercise for his mathematical abilities. The study of the vibration of bodies, and of acoustic curves will be found to present so many points of resemblance between Acoustical and Optical phenomena, that the careful investigation of the doctrine of sound, will prepare the student of Nature advantageously for the undulatory theory of light.

IV. *Heat* must always take a high rank amongst the experimental sciences. In practice few branches are more useful. A knowledge of the properties of heat; its conduction by, its radiation from, and its transmission through various bodies, is required to the proper working of the steam

engine. By this knowledge we learn in practice how to economize fuel ; how, in fact, to get the maximum work out of the minimum quantity of coal ; upon which the successful and profitable working of steam engines must eventually depend. The great value of an acquaintance with this subject will be better understood, if I mention a few instances of its practical application. By a knowledge of Heat we are able to calculate the quantity of fire box and the quantity of tubing for a locomotive ; we are able to calculate the size of the condenser, and the quantity of cold water requisite to condense most effectually a given volume of steam. We learn how to save steam ; how to construct furnaces ; how to make thermometers, pyrometers, and a vast variety of pieces of apparatus for practical use, or experimental research. The importance of Heat in the operations of Chemistry, and in the phenomena of Nature, must be obvious to every reflecting mind. Meteorology, or the knowledge of the weather, is mainly dependant for its explanation upon the science of Heat. The phenomena of dew, of hail, of rain, of clouds, of winds, all require a previous knowledge of Heat before they can be rightly understood. The researches of modern philosophers upon this subject are of such a varied and interesting description, as to rank this amongst the most extensive branches of enquiry for the student of Nature. It, however, is so intimately connected with the operations of Electricity and Chemistry, that I shall include them all under one head.

V. It may be asked, “What is the use of *Electricity* ?” Of all branches of Natural Philosophy, none fixes the attention so forcibly ; none rivets our admiration and surprise more than this. The phenomena that it discloses to our view are so strange, so unexpected, so totally contrary to all our common notions and preconceived ideas, that we must be void of curiosity indeed, could we pass them by without remark. I do not know, throughout the whole range of experimental science, facts more wonderful than those

which Electricity reveals. Is it not astonishing to see inanimate matter, so to speak, animated? To see lifeless masses become active, and join in the dance together? Does it awaken no feeling of admiration, to see sparks of fire issue from the human body; or from pieces of ice? Does it not call forth intense wonder, to find a mere surface of glass coated with a film of metal capable of exciting powerful and involuntary muscular action; with a thousand other wonderful effects, the enumeration of which would be tedious? And who, let me ask, would, *a priori*, have supposed that the accidental discovery, some 2440 years ago, that amber, when rubbed, attracted and repelled light bodies, would have led to such surprising results? And yet has it not been so? We have seen that Dr. Gilbert, in 1660, by the discovery that other substances besides amber could acquire these properties, laid the foundation of a science which has been ever since gradually developing itself; until now, it alone would form the study of a life. It has been well observed, that we are "indebted to active observation or experiment for the whole of the superstructure; mere passive observation, or common experience, having had but little influence upon its progress. Electricity is as widely diffused, as energetic in its character, and at least as important in the economy of the material universe as *heat* itself; but its properties are more recondite; and necessity has not given to the human race that early command over this power, upon which its very existence has depended in the latter case."

We shall see the phenomena, termed Electrical, developed by motion; by friction; by fracture; by difference of temperature; by pressure; by contact; by chemical action; by magnetism; by light. We shall find that no change of state can take place in a body or bodies, or in the parts of a body, without the instant production of electricity in a greater or lesser degree. We shall find the bodies of animals daily, hourly, and momentarily giving out this mysterious influence. We shall discover its

presence in the vapour which ascends from the sea ; and acknowledge its existence in the invisible exhalation of the plant. Like heat, electricity adds, as far as we can judge, nothing to, and subtracts nothing from, the weights of bodies. We behold it acting in opposition to the force of gravitation. We find it at one time producing heat, at another causing cold ; thus acting, as it would seem, in the most contradictory manner. We see its influence exerted throughout all matter, universally, omnipotently. We find it employed in the great laboratory of Nature. We recognize its voice in the thunder-storm ; its gentler influence in the aurora. We see it at one moment raising the storm, and at another dispersing the tempestuous clouds. We see it directing the mariner's needle to the north. We see it actively at work amongst the atoms of matter, whether to form a crystal, or to mould a world.

No department of science is so well adapted to draw the attention of the student to the study of Nature and Nature's phenomena, as Electricity ; the experimental researches in common, or, as it is termed, frictional Electricity, are so delightful, the phenomena so surprizing by their novelty, and so beautiful in their exhibition. It serves as one of the best introductions to experimental science ; the performance of the experiments teaches that caution, that neatness, and that delicacy, which are so absolutely necessary to be attained by those who are ambitious of advancing in the march of science. The agencies of Electrical Forces are so intimately connected with the operations of Chemistry, that the latter cannot be properly understood without an acquaintance with the former. Chemical substances are, indeed, at present ranged into classes, according to their electrical states. What, therefore, can be more important to the chemical student, than to possess a previous knowledge of Electricity? Whilst studying Frictional Electricity we first begin to become acquainted with philosophical theories. For no sooner do we enter upon the study of Electricity, than we are obliged to adopt some

hypothesis or theory with respect to the unknown influence which has thus been called into action, that may serve as a clue to guide us through the multiplicity of the phenomena. Some thread, so to speak, is necessary to string the various facts together, that, like beads upon a cord, they may be readily found and easily examined. And here the student learns to appreciate the true value of theories; and acquires, moreover, the habit of exercising his reasoning faculties in judging of their probable correctness. When he sees two theories, both of which explain the phenomena with equal plausibility, and both of which, obviously, cannot be true, he will need no further caution as to the importance of distinguishing fact from theory; the *beads* from the *string*. Nevertheless, he must not, on this account, altogether despise theories in physical science. Natural Philosophy is a science of common sense, united to a spirit of enquiry and active experiment. We adopt some hypothesis; we say, if this be true, then if we do so and so, such and such a result ought to follow. We try. The result either is as we anticipated, or it is not. If the former is the case, we are led to ask Nature another question. We try again; we get either a positive or a negative answer. In either case our actual knowledge is increased. Without adopting some theory we could not make discoveries, we should never know what questions to put. When Newton asked, "Why the apple fell to the ground?" was it not the answer to that question which led him to the discovery of the machinery by which the motions of the heavenly bodies were produced? To the theoretical student, Frictional Electricity will prove a most interesting study. He will learn the laws which regulate the production, and guide the action, of two forces, attraction and repulsion, which are actively at work in the great laboratory of Nature. To Frictional Electricity belongs the explanation of many most singular, striking, and beautiful natural phenomena. Its study prepares us to enter advantageously

upon those other branches of electrical science which bear more immediately upon the arts and business of life.

But it will be said, "What is the use of Frictional Electricity?" In its immediate practical application, it must be confessed that common electricity has done little for us. It has, it is true, furnished us with a sure method of guarding our houses and our ships from the destructive effects of lightning; but little more. This, however, is an important practical application. Attempts to construct telegraphs, which should act by common electricity, have failed in practice, for reasons which will be readily comprehended by those who are conversant with this branch of science. But electricity of friction is that form under which the action of electrical forces can most readily be studied; and the pursuit will always prove valuable as an introduction to that of Voltaic and Magnetic Electricity. If, however, it had no further use than as a means of enabling us to understand rightly some of the most imposing and delightful phenomena of nature, this alone should prove a sufficient inducement to any reflecting mind to enter upon the study.

Those who carp most at science, and who are continually uttering the captious exclamation, "Cui bono?" will find in Voltaic Electricity a sufficient answer to their often-repeated question. Voltaic or Galvanic Electricity furnishes the chemical philosopher with the means of developing those agencies, those forces called electrical, in a steady, uniform and continuous stream. The voltaic battery furnishes him with a powerful, indeed, I think I may say, an irresistible agent in his search into the mysteries of the organic and inorganic world. The galvanic battery enables him readily to ascertain the electrical states of the various substances upon which he has to operate; and to decompose bodies, which yield to no other power. He can thus readily both effect decompositions, and bring about combinations, which are impossible by any other means. The voltaic pile, by enabling the philoso-

pher to preserve the electrical forces in a state of continuous action, and under perfect control, affords him the opportunity of studying these important agents of Nature at his leisure. He thus becomes better acquainted with chemical operations; but this is not all. Phenomena of the most surprising kind are the results of this action. The only successful attempt at a perpetual motion with which I am acquainted, is exhibited in the elegant piece of apparatus, depending upon Voltaic Electricity, by which a butterfly, or other small object, is kept in a constant state of motion over two vases of flowers. But the practical man will here smile, and ask, "Do philosophers spend their time in making artificial butterflies move?" The best reply to that enquiry will be given by our taking a brief review of some important practical advantages which have followed from the application of this kind of electricity.

Voltaic Electricity has furnished the philosopher with an important instrument to aid him in the investigation of the phenomena of heat. The common forms of the Thermometer, however perfect, are yet of a degree of delicacy far below what is required for many purposes of experimental research into the mysterious nature of heat. The *Thermo-Electric Multiplier*, a piece of apparatus of the most beautiful delicacy, and acting, as its name implies, upon electrical principles, has put into the hands of the experimentalist a gage, so to speak, of the smallest quantities of heat. This instrument is of such nicety as to enable the physiologist readily to compare the relative heat of even the smallest insects. The invention and use of it have been followed by some of the most beautiful discoveries with regard to the intimate nature of heat, with which, perhaps, modern science has ever favoured us. The voltaic battery enables us to develope and to transmit currents of electricity, readily and with effect, to distances far beyond what is practicable with common electricity. Being less dependant upon the state of the weather, galvanic electricity can be made to travel along

insulated wires with amazing rapidity : thus, in the hands of the practical man, it has served to supply a most desirable end. An electrical telegraph, capable of conveying messages, at all times, and in all weathers, with the rapidity of thought, is now entirely within our reach. Experiments of a careful and extensive nature have established the possibility of accomplishing this both with certainty and effect. Is this then nothing ? Can anything be more desirable to a busy commercial people, than a means of conveying information from one point to another, with a velocity surpassing every thing but thought ? We have lately, however, become possessed of a most important application of Voltaic Electricity, which bears more immediately upon the every day business of life. The state of perfection to which Jacobi and Spencer have brought the method of depositing copper upon either copper or other surfaces, has enabled us to copy medals, copper-plate engravings, ornamental designs, and a variety of useful things, with an exactness, a simplicity and an economy, perhaps never before dreamt of ! Will it not prove a valuable acquisition to be able to multiply copper-plate engravings ad infinitum, and at an expence very far below what it costs to have each plate executed by an artist ? Consider in how many manufactories engraved copper-plates are employed ! How many must be used in the manufacture of earthenware and ornamental porcelain ! How many engraved copper cylinders in the printing of calicoes, silks, &c. ! What an item in the general expences of these manufactories must not the cost of these plates prove ! By the assistance of a single pair of metallic plates, and at the cost of a moderate quantity of a solution of sulphate of copper, these plates may be multiplied by the hand of Nature in a short time, and with the most beautiful correctness. There are parties now engaged in the manufacture of chinaware at the Potteries in Staffordshire, who are at this very time employing copper-plates which have been deposited on this principle at Liver-

pool. The original engraved copper-plates were sent to that town, and copies of them there taken, which are now in use; and so pleased have the individuals been with the perfect success of the process, that others are in the course of preparation; and two individuals, Mr. Spencer and Mr. John Wilson, have just taken out a patent for the purpose of securing to themselves the sole right of preparing them. In the manufacture of ornamental designs in metal, for the ornamental mouldings of candlesticks, &c. I can see no end to the useful applications that may be made of this most simple process.

The last department of electrical science, and by no means one of the least important, and certainly one of very useful practical application, is *Magnetism*. To the mathematical student, Magnetism will furnish ample scope for the employment of his skill. The investigation of the revolution of the Magnetic Poles: the action of the Magnetic Forces: the dip and variation of the Magnetic Needle: the calculation of the perturbations of the needle, produced by the local attraction of the iron of ships: and the investigation of methods for correcting those disturbances,—will keep him busy enough. The experimental philosopher will find his sagacity put to the test, and his inventive powers exercised to their utmost, in devising and employing apparatus for the careful study and accurate development of the magnetic forces. *Electro-Magnetism* and *Magneto-Electricity* are replete with phenomena the most curious, important and delightful. The practical man, who is always in search of the use of any branch of known science, will learn, by the study of Magnetism, how to construct accurate compasses for the use of the mariner. He will and can only learn, by the study of this branch of physical science, how to make either self-compensating compasses, or how to remedy the dangerous errors produced in the direction of the mariner's needle, by the presence of masses of iron in a ship. Some of the highest experimental philosophers of the day have been employed, and with com-

plete success, for the above desirable object. Iron ships have sailed upon distant voyages, and have returned, with their compass needles perfectly correct;—a thing, which formerly would have been thought incredible. Electro-Magnetism has furnished, in connection with voltaic electricity, a certain electrical telegraph, which by the motions of a few magnetic needles, will spell out rapidly (and thus convey to a great distance) a message, with the utmost correctness and dispatch!—which will even previously call attention to its performance by the ringing of a bell; and which moreover, to avoid mistakes, will return the message to the place from whence it came. Many ingenious and indefatigable minds are at present turned to the search of a method of applying Electro-Magnetism as a motive power for propelling machinery. Nothing of any consequence has yet been achieved in this way; but enough has been done to inspire us with the hope that the day is not far distant, when we may have in our hands, and under our easy control, a prime mover, cheaper, far safer, and of simpler application than that invaluable agent, steam. Much, however, remains to be done, much to be discovered before that end can be gained; but so many minds are turned to the subject, that some new and important discovery will, I have no doubt, burst ere long upon our view.

There cannot, I think, be two opinions with regard to the importance of the study of *Chemistry*. This branch of science teaches us the nature of the various substances by which we are surrounded. From it the philosopher learns to distinguish one body from another—learns the intimate nature and properties of elementary substances—learns the effects which they produce upon each other—learns how to analyze substances, that is, how to ascertain of what simple ingredients a body is composed—and learns, besides, (which is of more importance) how to make useful and valuable compounds. By an acquaintance with chemistry alone, can the working of the animal and vegetable frame be understood; and a

knowledge of the *proper food* for plants, and therefore the only true knowledge of agriculture, be gained. In all the arts and manufactures, chemical processes, of some sort or other, are constantly going on. That must, surely, be a valuable study which teaches us how to conduct those processes successfully and economically. To be able to ascertain what a compound consists of; to be able to discover the nature, properties, and therefore the uses of new substances; to be able to derive valuable substances from cheap materials, must surely be worth the trouble of learning! Consider, in the manufacture of calicoes, of colored goods, how many chemical substances are employed; in the operations of bleaching and dying, how many chemical processes are in constant operation! And how many similar processes must previously have been employed in the preparation of those materials which the calico-printer requires! And so with almost every manufacture in the country; with that of soap, of glass, of paper, of porcelain, &c. It would be a waste of time to dwell longer upon this theme. Every person must see that here, especially, knowledge is riches and power. The natural philosopher will find so many operations of nature to be chemical, whether he turn his attention to the organic or inorganic world;—he will perceive so many phenomena of nature brought about by chemical agency, that is, by the action of particles upon each other at insensible distances, that he will speedily discover his advance in the study cut short, unless he be prepared with a sufficient knowledge of the operations and practice of chemistry. The theoretical student, who delights in discovering a cause for phenomena, will find abundant employment for his thoughts, while attending to this branch of science. He will meet in it with a mass of observed facts, a multitude of effects, for which, at present, we have no certain explanation. He will learn that bodies unite in definite weights to form a given compound; but he will not be told why. He will ask, “Why such and such

compounds only, should be found existing in nature?" and he will find no satisfactory reply to this question. He will enquire, "Why two substances will only combine, so as to form a certain number of different compounds?" and here, again, he will be left without an answer. Plausible, but unsatisfactory, explanations will be all he will obtain. The march of modern science, however, is gradually leading, by each new discovery, to the development of general laws, which will ere long place Chemistry on a level with the other more exact sciences. The operations of Chemistry and chemical phenomena are, many of them, so interesting and so beautiful, that the student will, when he has once fairly entered upon the study, quit it with reluctance. So many common phenomena, of daily occurrence, depend upon Chemistry, that even the general student will find a pleasure in a branch of science, the study of which enables him to understand them clearly. The very pen with which I write this, the very ink with which I commit my thoughts to paper, and the paper itself, are prepared by chemical processes! I cannot look upon a single article in my room, in the production of which some chemical operation has not been either directly or indirectly employed. The coat upon my back is dyed by a chemical process; the flame which lights me; the fire which warms me, are produced and maintained by chemical agencies. In short, turn where I will, look where I will, I am sure to recognize either chemistry in active operation, or the results of past chemical action.

My observations on the next department of physical science; and which should follow after mechanics; viz. *Hydrostatics* and *Hydrodynamics*, or the Mechanics of Fluids, will be necessarily brief. Pursuing the plan which I have adopted throughout, I will consider the practical and theoretical uses of this branch. To the practical man a knowledge of the pressure of fluids, and of the laws by which that pressure is regulated, whether the fluid be at rest or in motion, must

prove invaluable. How is he to compute the strength of walls, of dams, of gates, or of pipes to support the pressure of water, without this previous information? How otherwise can he ascertain the necessary quantity of stone, brick, or wood, required to give those walls their requisite strength? Without an acquaintance with the resistance of fluids to surfaces in motion, how can he ascertain the best forms for ships; for paddle wheels; for the float boards of water wheels, and a variety of other machines? A knowledge of the specific gravities of bodies, and of the various methods of determining them, is absolutely necessary to the practical chemist and to the civil engineer. So many useful applications of Hydrostatics and Hydrodynamics are constantly met with in the every-day business of life, and even in conducting philosophical experiments, that the man who is ignorant of this branch of physical science will find himself but imperfectly qualified for the study of other departments of natural philosophy.

The last branch of physical science, viz. Optics, though last, is by no means of the least importance. It treats of the properties of light, and of its reflection and refraction; of the laws of vision, and of the cause of colours; it embraces therefore a field of most ample dimensions. By a knowledge of the properties of light, and of the effects produced by opaque and transparent bodies upon it, we learn how to construct a number of instruments invaluable in practice, both for immediate use and for experimental research. To Optics belongs the explanation of the proper construction and use of reflecting and refracting telescopes; of microscopes; of the camera lucida, the camera obscura; of spectacle glasses; of the opera glass; and of an infinite variety of other pieces of apparatus, the use of which can never for a moment be doubted. This branch of science instructs us how to form lenses and reflectors of the most advantageous forms. It has furnished the mariner, in his quadrant, sextant and reflecting circle, with invaluable instruments for measuring angles upon the

unsteady deck of his ship. By their means he is enabled to ascertain his exact position, at any time, upon the surface of the ocean; and thus to steer his course aright across the trackless waste of waters. A multitude of other facts might be adduced, to show the great value and importance of a practical acquaintance with Optics; but time does not admit. The discovery of the polarization of light, and the invention of polarizing apparatus, has, whilst it unfolds a new field of delightful study, furnished the animal and vegetable physiologist with the means of investigating the intimate nature and structure of organic tissues with a nicety far beyond what had ever before been deemed possible. The importance of optical science in connexion with practical astronomy, and therefore with surveying, must be obvious to every reflecting mind.

To the theoretical student, no department of science offers, perhaps, so many allurements, as does that of Optics; the phenomena of light are so varied, so beautiful; the experiments, like those of Frictional Electricity, so clean, so neat, so surprising. The vast variety of natural phenomena, such as the rainbow, the halo, the parhelia, the mirage, the infinitely varied tints of the atmosphere, of flowers, of shells, of animals, of minerals, can only be understood and explained by an acquaintance with optical science; and will merit the attention of the student, even should not the extreme beauty of the undulatory theory of light render him desirous to be a master of it.

The recent discovery of Daguerre; the exquisite beauty and exactness of the pictures obtained by his newly discovered process, in which light, guided by the hand of Nature, is made to trace her own image permanently upon the surface of a silvered plate,—must fix the attention and exert the admiration of the most careless enquirer into the secrets of nature. Is not such a discovery as this last sufficient to show what may be expected of those who devote themselves to the pursuit of science? Attempts are making,

although, it is true, not yet attended with more than partial success, to make the pencil of nature not only to trace, but by the action of light, actually to engrave, the images of objects upon metallic plates. Should these attempts succeed, and there seems little doubt of our eventual success, what a valuable acquisition must it not prove; enabling us to procure with such facility accurate delineations of rare specimens of the organic and inorganic world.

It must be evident, I think, that the study of *Animal* and *Vegetable Physiology* can only be profitably and effectually pursued, after we have laid a previous foundation in a knowledge of Chemistry and Physics. Every branch of science which has been alluded to in the former portion of this lecture, is required by the physiologist and the scientific naturalist. How can the processes of digestion, assimilation and growth be understood without chemical knowledge? How can the structure and action of the eye be understood, much less appreciated, by one ignorant of optics? How can the mechanism and action of the ear be comprehended by one ignorant of acoustics? How the action of the heart, and the structure and uses of the arteries and veins, by one ignorant of hydrostatics and hydraulics? How can the structure of the animal skeleton and the working of its levers be understood by one ignorant of mechanics? How can the processes of secretion, exhalation, absorption, and respiration be understood by one ignorant of chemical phenomena? How can the coverings of animals and plants be rightly appreciated by one ignorant of the laws of heat? How the surprising phenomena exhibited by some fishes, without an acquaintance with electrical science? How can the progressive motions of fishes and birds be explained by one ignorant of the resistance of fluids?

The study of *Natural History* abounds with useful results, which I do not think it necessary to particularize. One great good derived from its pursuit is that it teaches us to classify our observations; and the classification of phenomena

must always precede theory. It teaches us for this purpose to observe minute differences ; a habit of the utmost importance to be attained by the philosopher.

Let me now conclude with a few words upon *Geology*. Geology treats of the disposition of the various strata or layers of rocks, which form the crust of our planet. Now when we reflect that the various strata of the earth hold certain invariable positions with respect to each other ; that these strata are distinguished by containing deposits of valuable mineral substances, of the utmost importance in the arts and manufactures ; that to each stratum belong peculiar deposits, and peculiar minerals ; that in one we invariably find coal and iron ; in another salt and gypsum ; in another copper and tin ; in another gold and platina ; in another silver and lead ; in another limestone for building ; and so on, is it not a valuable branch of knowledge, which will thus enable us, from the appearance of certain strata, to say, with confidence, " Here coal and iron will be found ; here silver ; here lead ; here salt ;" and not only so ; but which will direct us as to the readiest means of reaching these valuable materials ? Such in practice is the use of an acquaintance with Geology. To the miner and to the holder of mines, geological science must prove desirable. A competent knowledge of it alone can guide the speculator in mines, and serve him as a protection, against the delusive hopes, with which, ignorant individuals might induce him to lay out both time and money in the vain search after mineral deposits, which the most elementary acquaintance with Geology would teach him could never possibly be met with in the situations imagined by the enthusiastic but mistaken projectors.

In conclusion, let me add, that Nature is the book spread out by our Creator, before us his children, from which we can form some idea of his nature and attributes. The study is the proper business of man ; and forms the noblest and most rational employment for those faculties with which he has

been endowed. Here all *is knowledge*, and this knowledge *is power*. No study is so calculated to render us amiable with our fellow-creatures: we so soon arrive at the limits of our actual information; we so soon reach something that is inexplicable and inscrutable, that we cannot but be rendered humble in opinion of our own attainments. In comparison with what is yet to be discovered, yet to be known, all individual difference in acquirements is as nothing; is like a finite compared with an infinite quantity. The true and deep student of nature will be always found considerate and kind towards others; the true student of nature must be, because he cannot possibly be otherwise, truly and deeply religious; and therefore truly moral. He will be truly and not superstitiously religious; because his religion is founded upon a basis which cannot be shaken; a complete demonstration, of the real existence, of a benevolent, omniscient and omnipotent Being. To conclude in the admirable words of Paley; "Upon the whole, after all the schemes and struggles of a reluctant philosophy, the necessary resort is to a Deity. The marks of *design* are too strong to be gotten over. Design must have had a designer. That designer must have been a person. That person is God." "I shall not," he continues, "I believe, be contradicted when I say, that, if one train of thinking be more desirable than another, it is that which regards the phenomena of nature with a constant reference to a supreme intelligent Author. To have made this the ruling, the habitual sentiment of our minds, is to have laid the foundation of every thing which is religious. The world thenceforth becomes a temple, and life itself one continued act of adoration."

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MANCHESTER NEW COLLEGE.

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BY THE REV. J. MARTINEAU,

PROFESSOR OF MENTAL AND MORAL PHILOSOPHY
AND POLITICAL ECONOMY.

BEING THE FOURTH OF THE SERIES OF INAUGURAL LECTURES DELIVERED
BY THE SEVERAL PROFESSORS AT THE OPENING OF THE
COLLEGE, IN OCTOBER, 1840.

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INTRODUCTORY LECTURE

TO THE

COURSE ON MENTAL AND MORAL PHILOSOPHY AND POLITICAL ECONOMY. *Martine*

THE traditional notices of ancient civilization, both in India and in Greece, prove that the earliest curiosity of human reason directs itself, not to the acquisition of that detailed and concrete knowledge most within the reach of its infant power, but to the determination of vast questions, lying altogether beyond the region of experience, and unapproachable except by the most practised faculties of thought. In his first meditations, man appears to have conceived of the outward universe and of himself, not as subjects of analysis, but as two related wholes, and to have aspired boldly and at once to ascertain their mutual position. The dim consciousness that his nature is a meeting point of Free-will and Necessity,—a power in itself, environed by more tremendous powers;—the feeling that with his animal or sentient life was united a diviner principle of thought;—the spectacle of mechanical order in the material phenomena of nature, and of moral order in the societies of men, stimulated his spirit of speculation, and set before him the great problems of life,—its origin, its mystery, its destination. Wondering guesses, suggested by physical analogies, at the contents of distant space and the events of a past eternity; methods of illustration, proposing to derive spirit from matter, and the harmony of

nature from the abstract relations of number and form ; a reverential confusion between the human and the divine ; with a profound sentiment of the sacredness of law and polity,—were the first results of the contemplative exercise of reason.

From this chaotic mass of thought, physical science slowly disengaged itself in something like a distinct shape ; but with much more rapidity and clearness intellectual science was evolved. The prevailing ingredients, indeed, in all primitive philosophy are furnished by humanity, rather than by the surrounding creation ; and its first earnest efforts are an obscure and groping advance towards a science of human nature. Nor can we wonder that, to the Greeks at least, man appeared pre-eminently the most worthy object to engage their meditations ; for never, perhaps, was human nature exhibited in so glorious a form, combining so much physical beauty with vividness of perception and versatility of mental power, as in Greece. Fair as was the climate of that land, man was yet the spectacle most admirable there ; and for the same reason that Eve, when gazing on the lake of Eden, saw nothing but her own loveliness, though all Paradise was reflected from its bosom, did the human mind in Greece, when bending over the depths of philosophy, feel its eye arrested by the incomparable image of itself.

In the youthful mind of individuals, as of nations, the same origin of the philosophical tendency may be traced. A deep curiosity respecting the great problem of Free-will is usually, I believe, the first symptom of speculative activity of intellect ; a confident solution of it, the first triumphant enterprise ; a relapse into the consciousness of its mystery, the first sign of a more comprehensive wisdom. Sir James Mackintosh, describing the impression produced upon him at the age of fourteen, by Bishop Burnet's commentary on the 17th article of the English church—that which regards predestination—remarks, that “ Theological controversy has been the general inducement of individuals and nations to engage in metaphy-

sical speculation.”* And it is easy to discover what were the particular questions in theology which, in Mackintosh’s own case, excited the disposition to metaphysical inquiry, when we learn that his constant antagonist in argument, though brother in affection, was Robert Hall; and that the positions which they discussed together, night after night, and month after month, were furnished by Butler’s Analogy, and Edwards on the Will.† It is probable, that, in the secret history of every noble and inquisitive mind, there is a passage darkened by the awful shadow of this conception of Necessity; and it is certain, that, in the open conflict of debate, there is no question which has so long served to train and sharpen the weapons of dialectic skill. If it be true, as Dugald Stewart affirms, that one who has never doubted the existence of matter, may be assured that he has little capacity for purely metaphysical investigation; it is no less certain, that he who has never been troubled by alarms for his free-will, can have little aptitude for research, either speculative or moral.

These higher problems of life, however, though, from their connection with our affections and our faith, they may be the natural incentives, cannot be made the scientific commencement, to a systematic philosophy of man. They are not to be mastered by the rude and undisciplined earnestness of a reason, ignorant as yet of its own resources, of the worth of its own methods, and the legitimate range of its own powers. Experience, spreading out before us the ontological discussions of the school-men,—monuments of wasted labor and futile ingenuity,—warns us that if the profounder perplexities of speculative reason are ever to be resolved, it can only be by men thoroughly acquainted with the facts and laws of their own intellectual and moral being; and that to expect any triumph of science over the spiritual mysteries of nature by self-poised reasonings, having no origin in psychological analysis and induction, is as absurd as to look to the

* Life of Mackintosh, vol. i. p. 4.

† Ibid. p. 14. Note.

fancies of cosmogonists for a discovery of the structure and dynamics of the heavens. That the vital root of all philosophy lies in self-knowledge is a truth which Socrates was the first to expound;—a truth suggested, indeed, by the inscription on the Delphic temple—"Know thyself," but, as conceived by him, imparting to the words so new and profound a significance, as to justify the oracle in pronouncing the interpreter the wisest of men. "For a man to be unacquainted with himself, and in matters of which he is ignorant to conjecture, and then mistake his conjectures for information, Socrates," we are assured by one of his disciples, "conceived to be only one remove from madness;"* nor will any one think this condemnation too severe, who calls to mind the dreary controversies of the thirteenth and fourteenth centuries,—battles always of words, rarely of thoughts, sometimes of fists and clubs,—in which "angelic" or "irrefragable doctors" engaged the cathedral schools and universities of Europe, respecting qualities and quiddities, entities and hæcceities, chimeras *in vacuo*, and angels on a needle's point. Wonderful avidity of intellectual appetite, that could continue to relish even this spurious fruit of the tree of knowledge, turned thus into dry ashes to the taste! It is singular that the disciples of Aristotle should thus deplorably exemplify the violation of the precepts of Socrates; and that, in passionate admiration of the pupil, they should fall so directly under the rebuke of the master's oracle and instructor. The frivolous subtleties of the scholastic age would never have exposed philosophy to contempt, if the rule of the Athenian sage had been comprehended and applied,—if it had been remembered that the mind is the instrument by which all reasonings and judgments are performed, and that, till its capacities are investigated and determined, no quest after truth can be well ordered. Who will venture to say how many vain disputes have arisen from confounding abstract ideas with objective

* Xen. Mem. III. ix. 6.

realities ; in other words, from mistaking that which is in the mind, for something out of it ? Nor can this error safely be despised as the obsolete folly of an unenlightened age,—a remnant of Platonism which, at least since Bishop Berkeley's time, may be regarded as a mere historical curiosity. It is the belief of some of the most profound thinkers of our own day, that this very error, monstrous as it appears, when we look back upon it in the schoolmen, is habitually committed still : and within the last few weeks an English Philosopher, whom it would be ridiculous to describe as a visionary, has published a work* upon the principles of physical science, founded on the doctrine, long universal in Germany, that space and time have no absolute existence external to the mind, but are internal forms of thought ; mere relative conditions which our constitution imposes upon all our conceptions. More self-knowledge, it would appear, is yet required, if we are still unable to draw the line between the contents of our nature, and the foreign domain of the universe beyond.

To trace the boundary, really separating the nature within from nature without, is one office of mental philosophy,—which is, indeed, but another name for the Socratic self-knowledge. Without special introspection, every one has a vague and confused knowledge of the processes of his own mind, and of certain differences which prevail among them : the images of his dreams, and the experiences of his waking hours,—the impressions of sense, and the ideas of memory,—the operations of judgment, and the emotion grief—the assent to a mathematical proposition, and the conviction of an empirical or moral truth,—are separated from each other by such vivid distinctions, that the common feeling and common language of mankind cannot fail to keep them apart. These distinctions are like the broad and ineffaceable characteristics which, to the mere natural eye, distribute the material creation at once into various provinces ;—locally into heavens

* Professor Whewell's *Philosophy of the Inductive Sciences*.

and earth; palpably into solid, liquid, and air; structurally into mineral, vegetable, and animal. But he who stops here, has only the most obscure and indistinct mental picture of the magnificent system of which he forms a part: the series of physiological relations which, commencing on the confines of the inanimate world, range all organised beings along an ascending scale of natural types; the chemical laws which determine the state of all the materials of the globe, and make their massive or fluid conditions interchangeable;—the celestial architecture and mechanics, which, with wonderful precision, refer to its place at every moment each member of the vast group of visible worlds, and exhibit to us in plan and section the fair vestibule of infinity amid which we stand;—all this remains hidden from the mere surface-view of the common observer, and reveals itself only to the disciplined eye of science, which, by analytic insight directed upon the parts, has gained the point of synthetic survey that commands the whole.

The difference between the ordinary visual gaze upon the external universe, and the interpreting glance of science, is felt by every cultivated understanding to be immeasurable;—and the contrast is not less between that dull sense of what passes within him, which is forced upon a man by mere practical experience, and the exact consciousness, the discriminative perception, the easy comprehension of his own (and, so far as they are expressed by faithful symbols, of others') states and affections, possessed by the patient analyst of thought and emotion, and careful collector of their laws. The mighty mass of human achievement and human failure, in intellectual research, in moral endeavour, in social economy and government, lapses into order before him, and distributes itself among the provinces of determinate laws. The structure of a child's perplexity, and the fallacies of the most ambitious hypothesis, lie open to him as readily, as to the artisan a flaw in the fabric of his own craft. The creations

of art fall before him into their elements ; and, dissolving away their constituent *matter*, which is an accident of their age, leave upon his mind their permanent *form* of beauty, as his guide to a true and noble criticism. The progress and the aberrations of human reason, in its quest of truth, are as clearly appreciated by him, as the passages of happy skill or ignorant roving in some voyage of discovery, when the outlines and relations of the sphere on which it is made become fully known. Discerning distinctly the different kinds of evidence appropriate to different departments of truth, and weighing the scientific value of every idea and method of thought, he is not at the mercy of each superficial impression and obtrusive phase, presented to him by the subjects of his contemplation ; but he attains a certain rational tact and graduated feeling of certainty in abstract matters of opinion, by which he escapes alike the miseries of undefined doubt, and the passions of unqualified dogmatism. In short, the great idea of Science is applied by him to the complicated workings of the mind of man ; interprets the activities of his nature, and gives laws to the administration of his life ; and, with wonderful analysis, investigates the properties, and establishes the equation, of their most labyrinthine curves.

Having endeavoured to furnish a General Idea of that half of Philosophy which it will be my duty to expound, I will now divide the whole science into the several compartments, through which I hope to lead you during the next five years. Our first object must undoubtedly be, to ascertain *what there is in the mind*,—a task, let me observe, by no means so easy as may at first be supposed. We have, it is true, one advantage over other sciences of observation,—that the mind, which is the object of attention, is always with us ; but this avails little, if this same mind, which is also both observer and observer's instrument, is hard to train to such refinement of perception, and precision of measurement, as the phenomena require. Indeed our permanent presence with our-

selves no more proves that practical psychology is a simple matter, than the everlasting spectacle of the sky removes the difficulties of practical astronomy. The *region* of phenomena may be constant, but what more evanescent than the phenomena themselves? If, with every instrumental aid, it requires a nice eye to note the intersection of a star by the meridional wire, and a quick ear to single out the very beat of the pendulum on which the transit struck, it is an exercise of attention no less delicate to seize the instant when a thought occupies the centre of the field of consciousness; especially as it is not, like the star, an insulated object, seen in the solitude of an undistracting darkness, but a point immersed in a cluster similar to itself, or a scarce distinguishable member of some fugitive train of ideas, ever gliding over the line of momentary perception. And this peculiarity of the mental, as compared with the physical objects of contemplation, imposes upon us a fresh task beyond the mere observance of the individual phenomenon; for if the idea which we contemplate be an element in a group, and never presents itself apart, the group must be analysed, and the particulars of its composite structure exhibited in their simplicity. If, on the other hand, we are studying a point, not in a simultaneous cluster, but in a successive train, the antecedent which introduces it, and the consequent appended to it, must be noticed and registered. Moreover, the life of beings progressive as ourselves, unlike the periods of the incorruptible heavens, is characterized by an *order of development*; all its states have points of ascertainable commencement; its phenomena have had their first appearance, and its later affections are the complex and ever-enlarging results of previous conditions, each contributing some determinate increment towards their production. Hence, another part of our duty will be, to investigate the natural history of the mind's growth; to trace the steps by which, in the reciprocal action between the universe and man, the unshapen consciousness of infancy ripens into the comprehension of a

Bacon, the creations of a Shakspeare, the sanctity of a Pascal, or the virtues of a Howard. And then, since all analysis, brought to a philosophical completeness, must have its corresponding and co-extensive synthesis, the whole of these processes of investigation do but prepare us to estimate the range and assign the limits of our mental faculties, to define the real sources of human knowledge, and the attainable objects of human pursuit; and must result in the establishment of a universal logic for all the sciences, and æsthetic rules for every form of art.

In this statement of the work which lies before us for the next two years, we have, in brief, the idea of a MENTAL PHILOSOPHY, whose office it is to note and register, according to some natural order, all the phenomena of the mind; to detect the occasions of their first appearance; to analyze their composition; to determine the laws of their succession; to estimate the value and proper direction of the several faculties, as instruments for the discovery of truth, the invention of beauty, and the increase of happiness. These are the contents, when the human mind is selected as the object of science, of that "Interpretation of Nature," in which all philosophy consists.

Among the notions which must fall under the examination of the mental philosopher, none stands in so important a relation to our whole life as the Idea of *right and wrong*; and the analysis and scientific valuation of this must determine whether there is any illusion lurking in it; whether it is only a disguised form of some other feeling, or whether it is an ultimate and irresolvable, or, at all events, a true and reliable distinction of our being, having reference to positive differences in the objects which it contemplates; whether, in short, there exists in human nature any real foundation for moral obligation. Assuming that such foundation may be discovered, then, in addition to the question previously examined "What is our human nature?" there arises another,—

“What *ought* to be our human nature?” In order to render an answer, we must furnish ourselves with some principles of ethical criticism, some method of rational judgment, by which the moral worth, not only of every act of direct volition, but of every affection indirectly controllable by the will, may be ascertained. Such principles once selected, and every fallacious or inadequate criterion reviewed and discarded, they must be applied to make separation between the fitting objects of approval and of disapproval,—leading us to treat, primarily, of *subjective* morality, or the occupation of the mind with right sentiments; and, secondarily, of *objective* morality, or the adjustment and application in the life of these sentiments to the various external relations which call the individual man into action. This development of the conception of Duty,—this delineation of the *Ideal* of the human character,—constitutes MORAL PHILOSOPHY.

Objective morality does not fulfil its end till it has contemplated the human being in every position which the conditions of his nature and his lot may assign to him. The primary and simplest relations are those which subsist between *individual* and *individual*; and so long as we are engaged in ascertaining the rights and duties incident to these, we are still within the limits of *simple ethics*, and are prosecuting the doctrine of *Natural Law*; but when one, at least, of the two related parties is not an individual, but a *society*, or when they both exist within the limits of some community interested in their mutual relation, and claiming a voice in enforcing its obligations, there arises a new order of rights and duties,—so vast, so complicated, so involved with the whole history of civilized man, as to merit separation from the general theory of morals, and, under the head of POLITICAL PHILOSOPHY, to become the object of a distinct investigation. The advance into this portion of the science of man will put to the severest test the principles adopted as the clue through all previous perplexities. It is like the step in physics, from the elementary

doctrine of mechanics to the problem of the three bodies ; exhibiting a combination of forces, intricate at every moment, and varying with every period in the cycle of our world. It is no easy task to abstract from our idea of society, the casual peculiarities of that particular form of community in the midst of which we live ; to comprehend the types of human character and national association most widely removed from our own ; to penetrate the culture, the habits, the religion of tribes and ages, occupying the opposite hemisphere of civilization : and yet, without this, no social philosophy can exist—no interpretation be found for the past vicissitudes of humanity, or any just vaticinations be formed of its future development ; but only some narrow notions of polity, as little meriting to be called a science, as a county court to adjudicate for the world. We must endeavour to elevate ourselves above our own local and historical position, to determine the essential conditions and states of character under which alone society can exist, to enumerate the permanent exigencies of every human community, to compute the natural moral forces most available in meeting these exigencies, and to compare the modes of organizing them into an engine of compact authority ; to define the rights and duties consequent on the relations between citizen and citizen, between state and subject, between nation and nation ;—in short, to mark the limits, to fix the principles of *Positive Law*, both national and international.

When we look at the mental changes which society develops in man, there is one which attracts our special attention, by its moral singularity, and the scale of its effects. It is this ;—that his primitive want of food and shelter, meeting in his mind with various qualifying faculties and feelings, with the social affections and the love of distinction, with invention and forethought, with the perception of order and beauty,—undergoes a total transformation, and expands itself into the *Desire for Wealth*. This universal passion first

creates the institution of property; and then, proceeding upon this fixed basis, produces the most gigantic results in every human community, giving an impulse of incalculable force and determinate direction to its internal character, and almost constructing the whole edifice of its outward civilization. This passion induces new combinations of men, and methods of co-operation peculiar to itself; it establishes relations of the most complicated kind, greatly modifying the purely moral phenomena of nations; it distributes the population, regulates the industry, arranges the ranks, dictates the enterprises and alliances of states. It would be no wonder, then, if this single desire were withdrawn from the general mass of social elements, and a line thrown around it to secure for it a separate survey at the hands of science. Even this, however, is found to enclose too much; and a mere section of the field proves large enough to furnish another science of itself. That science is **POLITICAL ECONOMY**; which leaves out of view a great part of the effects arising from the love of property, and is content to trace and reduce to general laws the operation of this feeling on the production and distribution of wealth.

I have thus endeavoured to exhibit, in one articulated series before you, the successive portions of our great chain of moral sciences; which, like the vertebræ of a living organism, are all penetrated by one vital cord,—the psychology of man,—however different the relations which they hold in detail to the functions and movements of his being. With the exception of political economy, the whole succession of subjects has been for ages under the survey of human reason. The genius of not a few among the great minds of every country possessing a dignified place in history, has laboured, with the best instruments of thought existing at the time, to lay open the contents and settle the boundaries of this vast field. We must not be guilty of the presumption which has unhappily led many votaries of speculative and

moral science to neglect the methods and opinions of their predecessors; to begin the whole work *de novo*, and impatiently to exclaim, with Hegel, "How long must we continue to drag along with us, as ballast, this trash of learning! Wonderful men must those ancients have been, to busy themselves with something so entirely different from that which seems important to us!"* Surely this very circumstance, this different point of view occupied by other schools of thinkers, is the one conclusive reason for a careful study of their procedure and results. Taking their station differently from ourselves, raising their watch-tower of contemplation on a remote part of the great plain beneath us, they must have discerned, if not something *more*, at least something *else*, than we have descried. If there is one department of knowledge more than another in which a contemptuous disregard of the meditations and theories of distant periods and nations is misplaced, it is in the philosophy of man,—which can have no adequate breadth of basis till it reposes on the consciousness and covers the mental experience of the universal race; and to construct which out of purely personal materials, is like attempting to lay down the curves and finish the theory of terrestrial magnetism on the strength of a few closet experiments. No man, however large-thoughted and composite his mind, can accept of *himself* as the type of universal human nature. It will even be a great and rare endowment, if, with every aid of exact learning and unwearying patience, he is able to penetrate the atmosphere of others' understanding, and to observe the forms and colours which the objects of contemplation assume, when beheld through this peculiar medium. Simply to avail one's-self of the experience of mankind, and know what it has really been, demands no little scope of imagination and versatility of intellectual sympathy. When these qualities are so

* Vorlesungen über d. Geschichte d. Philosophie, as quoted by Ritter, Gesch. d. Philos. Vonedé, p. 3.

deficient in a thinker that he cannot well achieve this knowledge, it is a great misfortune to his philosophy; when the want is such that he does not even desire it, it amounts to an absolute disqualification. Without, therefore, pledging ourselves to the eclectic principles which prevail in the present school of philosophy in France, we must beware of the intolerant dogmatism of Bentham in England, sanctioned, as we have seen, by one of the masters of the antagonist metaphysics in Germany. Indeed, it will be a chief purpose of all my lectures to enable you to profit by the light of other minds; in every province of the vast region which we shall explore together, to indicate the paths which they have traversed before, nor ever to turn away from their points of discovery, without raising some rude monument at least of honest and commemorative praise. To introduce you to the works, to interpret the difficulties, to do honour to the labours, to review the opinions, of the great masters of speculative thought in every age and in many lands, will be an indispensable portion of my duty;—a task most arduous indeed, but than which none can be more grateful to one who loves to trace, through all their affinities, the indestructible types of truth and beauty in the human mind; and to mark the natural laws, connecting together the most opposite continents and climes of thought, as parts, successively colonised and cultivated, of one great intellectual world. But in addition to the study of the several classes of psychological and moral doctrine as they present themselves in the *order of science*, it will be important to spread out the literature of philosophy before us in the *order of time*; to gain an insight into the natural development of successive modes of thought on speculative subjects; to notice the action and re-action of philosophy and practical life; to ascertain whether opinion on these abstract matters really advances into knowledge and has any determinate progression, or whether it oscillates for ever on either side of some fixed

idea, or line of mental gravitation. In short, having surveyed our subject systematically, we shall go over it again chronologically ; and call upon philosophy, when it has recited its creed, and revealed its wisdom, to finish all by writing its history.

In conclusion, I am not ignorant of the prejudices which a certain class of minds entertain against metaphysical studies, and to which the national character of England,—so intent on the early production of practical and palpable fruits from every branch of human culture,—gives in this country a peculiar intensity. Complaints are often made of the uncertain and shadowy results from all speculative science ; and certainly it will construct no docks ; lay down no railways ; weave no cotton ; and, if civilization is to be measured *exclusively* by the scale and grandeur of its material elements, we can claim for our subject no large operation on human improvement. To use the words of Novalis (whose “*Philosophy*” included religion, natural and revealed) in one of his full and suggestive sentences, “Philosophy can bake no bread ; but it can procure for us God, freedom, and immortality. Which, now, is more practical, philosophy or economy ?”^{*} Indeed, a mere superficial glance over the course and eras of the history of man is enough to convince us, that there must be something wrong in the low estimate frequently made of the bearings of the higher speculation upon human life. It has always flourished, not in the most barren, but precisely in the most productive periods of every nation’s development. And if its visible acquisitions of certain knowledge are few, it yet seems to have stimulated the activity and nurtured the creative faculties of the human mind to an extent which it is difficult to appreciate. What periods could be least well spared from the progress of civilization ? Surely, the golden age of philosophy in Greece, and its revival in modern England, France, and Germany. What are the names, whose

^{*} Novalis’ *Schriften*, herausgeg. von L. Tieck u. Fr. Schlegel, 2r. Th. p. 124.

loss from the annals of our race would introduce the most terrible and dreary changes in its subsequent advance? Those of Plato and Aristotle in the ancient world; of Bacon, Locke and Kant in more recent times: and it is surely easier to conceive what we should have been without Homer, than without Socrates. History, in every part, disowns this narrow-minded objection against the science of man, and scarcely acknowledges any exaggeration in that ancient praise which called it, "*Philosophiam, illam matrem omnium benefactorum, beneque dictorum.*"

SYLLABUS OF THE LECTURES ON MENTAL PHILOSOPHY.

PROLEGOMENA OF METHOD AND DEFINITION.

I. *Definition of the Science.* Difficulty and value of precise definition of the several departments of knowledge. Influence of Locke's Essay on the Idea of the Science prevalent in England. Modern injustice to Locke. Idea of the Science entertained by successive Scotch philosophers; by German writers. True relation between Physical and Mental Science: the scope of each defined.

II. *Assumptions of the Science.* Existence of *myself*: distinction between *Thought* (predicate) and *Thinker* (subject): Mill's account of the idea of Self. Unity and Identity of self: opinions of Locke; Reid; Brown; Tucker. Existence of something *not-myself*. Idealism; its fundamental principle; imperfect refutations of it. Principle on which the belief in external realities rests. *Incorporeality* of self. Attempts to identify thought with physical processes.

III. *Limits of the Science.* Exclusion of hypotheses respecting the *Essence* of Matter or of Mind. Problems of Natural Religion, how far included. Exclusion of all physiological hypothesis, and study of organization. Phrenology; its relation to Mental Philosophy determined. Phenomena of individual character; their place in the Science assigned.

IV. *Procedure of the Science.* i. *Development* of phenomena; or notice of their *first appearance*. Instances of disputes determinable by this method. ii. *Analysis* of phenomena. Meaning of the word Analysis; its modifications pursued through the Sciences; Chemistry; Geometry; Physics; Psychology. 1. *Empirical* analysis; applied

to *simultaneous* experience ; to *successive* experience. 2. *Psychical* analysis ; separation of experience-ideas from a priori conceptions. Kant's criteria for effecting this. iii. *Laws* of phenomena ; discovery of a principle of order in the several trains : Memory ; Imagination ; Reasoning.

Comparison of the foregoing *psychological* method, with other modes of procedure. Great undetermined questions to which reference should be had throughout the study. Intellectual and moral habits favourable to success in the study.

DISTRIBUTION OF THE SUBJECT.

Principles of possible classification. Notice of the classifications adopted by different philosophical schools, ancient and modern. Subjective and objective differences in phenomena : use made of both in the following distribution : of the former, in the principal divisions : of the latter, in the subordinate.

I. APPREHENSIVE STATES. Exposition and defence of the word Apprehensive. Essential distinction denoted by it ; general characters of all Apprehensive States. Arrangement of them, as they arise,

i. From our relations to *Matter*. Importance and difficulty of insulating these in our analysis.

1. *Sensation*. Theories of Perception, ancient and modern. Attention fixed on the real phenomena, divested of hypothetical description. Sensations connected with the functions of the *Organic* life ; of the *Animal* life. Taste. Smell. Touch. The muscles ; peculiar office of their sensations. Hearing ; the mind of the deaf. Sight ; the mind of the blind : theory of vision ; difficulties created by confounding organic with mental phenomena. Education of the Senses. Senses of the inferior animals.

Conceptions of *Time* and *Space*, how related to sensible experience ; whether as its *condition* or as its *consequence*.

2. *Ideas*. History and present meaning of the word. Its use in Locke's Essay ; and by Bishop Berkeley. Controversy respecting the "Ideal Theory." Ideas, how far similar to sensations.

A. *Representations* ; of *one-sense* Sensations ; of Sensations from *more than one sense*. Ideas of sensible *qualities* ; how related to the idea of *substance*. Laws regulating the succession of Ideas. *Association*, and its principles : history of the discovery and application of this Law. *Memory* ; how far dependent on Association ; its dis-

tinguishing elements. Varieties of natural Memory. Estimate of Mnemonic Arts. *Imagination*; its characteristic element; its varieties; its application in scientific invention and discovery; in the creations of Art. Notice of theories of individual intellectual differences.

B. *General Ideas*. Whether referable to mere convenience of speech. Plato's doctrine of Ideas. Aristotle's. The Stoical doctrine. History of the Nominalist and Realist controversy. Conceptualist doctrine. Analysis of the process of Classification. Rules of Generalization and Division.

C. *Abstract Ideas*. How far dependent upon language. Precise relation between Abstraction and Generalization. Analysis of the process of Abstraction. Predicables. Whether any criteria for distinguishing *a priori conceptions* from *abstract and general ideas*, growing out of concrete experience. Tables of Categories: Aristotle's; Kant's. Examination of certain important intellectual conceptions. Idea of *Causation*; its analysis by Hume and Brown examined. How far their doctrine affects the principles of Natural Religion.

ii. From our relations to *Mind*. Magnitude of the mental development arising from *Society*.

1. *Self-consciousness*. How far it could be given by solitary pain and difficulty alone. First distinction between 'I' and 'THOU'; and discernment of one's own mental states in the mirror of others'. Belief in the existence of other minds.

A. *Representations*; now first distinguished from Sensations. Phenomena of Dreams; how accepted as realities at the time, and treated as illusions afterwards. Locke's "Ideas of Reflection"; simple and complex. Trains of consciousness, how related to the idea of Time.

B. *General Ideas*. Classification applied to mental objects. Memory, Judgment, Feeling, &c. considered as *Class* terms.

C. *Abstract Ideas*. Abstraction applied to mental objects, and furnishing notices of mental *qualities*. Memory, &c., considered as *abstract* terms. Origin and progress of psychological language; its general similarity, and particular varieties, in civilized nations.

2. *Language* ; implies the recognised existence of another mental train than my own, similar to it. Formation and functions of the several classes of *single words* : of *relative words*. Construction of the forms of *predication*. Intellectual state of different tribes and periods, how indicated by their language. Reaction of language on the processes of thought ; individual and national effects.
3. *Logic* ; or, trains of thought *dependent on Recordation*, only incipient logical processes being possible without this. Whole scope of the word *Logic*.

A. *Subjective Logic*. *Canon* of correct thinking, exhibiting the *Forms* of the understanding in reasoning. Terms. Propositions. Syllogism ; its fundamental principle ; rules ; reductions. History and estimate of the Aristotelian logic.

B. *Objective Logic*. *Organon* of correct thinking ; accommodating the procedure of the understanding to the *Matter* of thought. Comparison of this Division of Logic, with those of Kant, and of Hegel. How far Logic can concern itself with the *Matter* of thought ; or with the empirical and psychological conditions under which it is exercised.

a. *Psychical or Abstract Matter* ; admitting *Demonstrative Certainty*.

Quantitative Conceptions ; their precision and similarity in all men. Effect of language. Mathematical *Demonstration*, or *Communication* of certainty. Axioms. Definitions. Geometrical Analysis and Synthesis. Language of Algebra. Logic of the modern Calculus. Berkeley's controversy. Whether any a priori principles in Physics.

Non-quantitative Conceptions. Their want of precision and uniformity considered ; consequent vagueness of language. Possibility of *Incommunicable* a priori certainty. Notice of attempts at a priori demonstration in non-quantitative subjects. Whether an enumeration of *First Truths* is possible.

b. *Empirical Matter* ; admitting only of *Moral Evidence*. *Physical Knowledge*. Historical notice of the Inductive Sciences. Analysis of the *Novum Organon*. Collection and Classification of instances. Method

of exclusions. Analogy and arrangement. Analysis of Phenomena. Synthesis. Verification of Theories. Reduction of physical investigation under Mathematical cognizance.

Human Affairs. Principles of probability and expectation. Principles of Testimonial Evidence.

II. AFFECTIVE STATES. Exposition of the word Affective: general character of all Affective States. Arrangement of them as they arise.

i. From our relations to *Matter*. Distinctness of these.

1. *Sensible pleasures and pains*. Connected with the functions of the *Organic* life; of the *Animal* life. Taste. Smell. Touch. The Muscles. Hearing. Sight.

2. *Emotions arising from these, and directed towards their causes*. The *Appetites*. *Anger* and *Complacency* (future; *Fear* and *Hope*); directed towards known and positive causes of pain and pleasure; or, *diffused* in case of unknown or privative causes, as Irritability and Melancholy, or Good-humour and Cheerfulness. *Love of Action*; original connexion with the muscular system. *Sense of Beauty*; connexion with the perceptions of sight and hearing. *Wonder* at the new and unexpected. Primitive blending of Self with Nature, and objective reality of subjective consciousness, previous to self-disclosure by relation to other Minds. Traces of this state remaining still.

ii. From our relations to *Mind*. Affective self-consciousness. Disentangling of self from Nature. The States and Acts of one's self and of others enter among the mental objects.

1. Emotions towards *Non-relative* States and Acts. Towards those of the Uncontingent kind, emotions are merely *sympathetic*. Towards *our own* states and acts; Love of *Pleasure* and its opposite, with time modifications: Love of *Knowledge*: Love of *Life*. Towards *others'* states and acts; Love of *others' Pleasures*; *Pity*: *Admiration of Mental Beauty*. Towards *Contingent* states and acts, emotions are *prudential*. With reference to *our own*; *Consciousness of folly*, and its opposite, distinct from Remorse and Self-approval. With reference to *others'*; *Contempt for folly and non-restraint*; with its opposite. Theory of MOTIVES.

2. Emotions towards *Relative* States and Acts. When these are considered as *Non-contingent* or *Absolute*, the Emotions are

purely *sympathetic*. Towards States and Acts of *our own relatively to others*: *Pride* and *Humility*,—feelings towards a *state* of superiority and inferiority: Love of *Power*,—feeling towards possible *acts* of superiority: Love of *Wealth*,—feeling towards relative command of desirable objects. Towards States and Acts of *others relatively to us*: Love of *Affection* and its opposite; in the *past*, Gratitude and Resentment: Love of *Praise* and *Glory*.

When Relative States and Acts are considered as *Contingent on the Will*, the Emotions in reference to them are *Moral*. Theory of the *WILL*. Simple feeling of *Ought*; whether it admits of analysis. Admixture with the several sympathetic emotions to form the *Moral Affections*: with Hatred of others' pains, *Sense of Justice*; with Love of others' pleasures, *Benevolence*; with Admiration of mental beauty possible in ourselves, *Moral Ambition*; with Admiration of mental beauty in others, *Veneration*.

3. Emotions towards *Absolute Being*. The *Divine Idea* in its simple form; whether Primitive or Empirical. The Divine Idea systematised: function of the Understanding in this respect. *Impersonal* Conception of God: Pantheistic: Mechanical. *Personal* Conception of God. Conception of Man and his Life. Ideas attached to the Pantheistic theory: to the Mechanical Theory: to the Personal.

MANCHESTER NEW COLLEGE.

INTRODUCTORY LECTURE,

BY THE REV. JOHN KENRICK, M. A.

PROFESSOR OF HISTORY.

BEING THE FIFTH OF THE SERIES OF INAUGURAL LECTURES DELIVERED
BY THE SEVERAL PROFESSORS AT THE OPENING OF THE
COLLEGE, IN OCTOBER, 1840.

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INTRODUCTORY LECTURE
TO THE
COURSES ON ANCIENT AND MODERN HISTORY
AND THE HISTORY OF LITERATURE.

It had been my original intention to have deferred the address which I am now about to deliver, till the commencement of the course of Lectures to which it is introductory; that is, till the middle of next March. It was thought, however, by those with whose judgment I willingly comply, to be important that the plans of the Professors for the conduct of their respective classes should be brought before the public in a complete series of preliminary discourses; and I have therefore now to lay before you a sketch of the mode in which instruction will be carried on in the department of History,—the only one which I have retained of the more complicated duties which devolved upon me in the former arrangements of the College.

The University of London, with which this College is connected, has at length done justice to the study of history, by making it an essential part of those literary attainments which the candidate for its degrees and honours must possess. It is a striking proof of the difference which there may be between the spirit of those public institutions which are practically subject to no regulations but their own, and the spirit of the nation in the bosom of which they exist,—that, while

the historical literature of Great Britain was admired and imitated throughout Europe, little, if any thing, was done in the universities of the south for the encouragement of historical study, either by public instruction or the stimulus of ambition. Cambridge, indeed, has, for the greater part of a century, had its professorship of modern history; and, for thirty years past, not only a professor but a teacher,* whose instructions, now happily no longer confined to his immediate pupils, have been admirably adapted to form their taste, their judgment, and their moral feelings. But Cambridge has no professorship of ancient history, and no direct provision to enforce its study. Oxford has a Camden professorship of ancient history, and a separate one of modern history; but the names of those who have filled them are associated with no reputation gained as teachers of the science which they professed, however great in other respects may have been the merits of such men as Elmsley, and Warton, and Spence. Nor has this inactivity in oral instruction been compensated by literary fame; for, until the recent labours of Thirlwall and Arnold, no standard work of historical literature has appeared, in the production of which either University could claim even a remote and indirect influence. These facts are mentioned with no purpose of invidious contrast, but to show the necessity that some more direct encouragement should be given to historical study than it has hitherto received in the academical education of England, and in the hope that the older institutions will not disdain to profit by the example which has been given them, and adapt their instructions to the demands of the nineteenth century.

As the enactments of the University of London have given to history a leading place among the branches of knowledge which must be cultivated in all the establishments of education which depend upon it, I am released from the necessity of proving to this audience that it deserves the rank which

* Professor Smyth.

everywhere but in England it has enjoyed. Indeed, without the power of appealing to this sanction, I should have thought it a waste of your time to attempt to show that the records of the human race must be a subject of deep interest and practical instruction to man. History keeps pace with the growth of the human understanding : at first, undistinguished from poetry ; then a half epic mixture of fact and fable ; and passing through every successive stage, till it justifies the description of Cicero,* and becomes “ *Testis temporum, lux veritatis, magistra vitæ.*” No works of literature afford delight to a wider range of readers than those of history, or more certainly confer upon the authors of their first-rate productions the rank of classics in the language in which they have written. And if it be one of the privileges obtained by the study of books, that we strengthen and enlarge our own minds by bringing them into contact and communion with the minds of men of the most masculine force and comprehensive grasp of intellect, where shall we find these qualities more strikingly displayed than in the great authors of history, —in Thucydides and Tacitus, in Sismondi and Niebuhr ? The curiosity which leads us to turn back to past ages is irrepressible ; the business of the instructor is to guide it into the channels in which it may be most usefully exercised ; and therefore, instead of undertaking the encomium of history, I shall proceed to lay before you the plan according to which I propose to conduct the studies of the department which has been committed to my charge.

There are two modes which the academical teacher of this science may adopt. He may presume in his pupils a general knowledge of the facts of ancient and modern history, and select a certain number of remarkable events or periods on which to dilate, marking the progress or retrogradation of the human mind in the interval which separates them ; the new political combinations into which the world has been

* De Orat. 2. 9.

thrown; the change in the predominant character of the age; the diffusion of commerce, and the improvement of literature and art. Or, he may make his lectures consist chiefly of an outline of the great facts of history, twining with the chronological thread which he thus draws out unbroken through successive centuries the series of collateral facts respecting the progress of mankind, which is necessary to complete the chain of historical causation. It cannot be denied, that the former method has great attractions both for the teacher and the pupil. It enables the teacher to present a few highly-finished pictures, instead of a number of meagre sketches; and to assume a loftier place than that of a mere chronicler of events, by opening wide and philosophical views of history. The hearer, on his part, is more easily excited to that enthusiasm which makes study a delight rather than an obligation, and is pleased to be taken by the hand, and wafted through the air in a moment from one verdant Oasis in history to another, without a laborious march through the dreary and barren desert which intervenes. But experience has convinced me of two things: first, that the minds of youth, at the age at which our academical course begins, are not in general prepared for those comprehensive views which might be beneficially presented to them at its conclusion; and, secondly, that we cannot safely trust to their constructing for themselves the chain which binds all together in its true order, and prevents confusion. The time may perhaps arrive when scholastic education shall be better adapted than it now is to serve as a preliminary to the academical; when the study of education as a science and an art shall produce a voluntary uniformity in the course of preparatory instruction, and the professor shall receive his pupil from the hands of the schoolmaster so trained and furnished, that he shall have no need to begin by laying a foundation, but may proceed at once to build upon it. The present state of things is widely different, and imposes the necessity of adopting the humbler course of

teaching what ancient and modern history are, before attempting to draw lessons from them, or to unfold general principles. Could there have been any doubt upon this point, it would have been removed by the regulations of the University of London, which are imperative upon us in what regards the literary and scientific studies of this place. An inspection of the published examinations, as far as they relate to history, will be sufficient to show, that, to pass through them with credit, it is necessary to be possessed of the great series of facts which constitutes the histories of Greece, Rome, and England, as well as to give proof that reflection and combination have been exercised upon the facts thus brought before the mind. But it does not follow, that because order and accurate arrangement are the first points to be secured, we should rest content with these. On the contrary, I believe it to be practicable to interweave with the narrative of facts the enunciation of principles, and to deduce lessons from history, even in the rapid progress which a chronological survey of its events compels us to make.

I shall now proceed briefly to describe the great divisions into which the extensive province assigned to me will naturally distribute itself. In beginning ANCIENT HISTORY, I have sometimes been tempted to wish, that it were allowable to invert the order of communication, and reserve to the last part of the course the commencement of the history of the human race. There is nothing so obscure in itself, so embarrassed with difficulties arising from the want of real evidence and the substitution of false, from the multitude and variety of theories, and the authority which in the lapse of time they have been allowed to usurp, as the primitive condition of mankind, and the origin of letters, arts, and institutions. It is impossible to place the first step anywhere with the certainty that we are treading upon historical ground. How, indeed, should the infancy of mankind, any more than the infancy of the individual, preserve a record of the years in

which the faculties were slowly attaining to that strength and comparative maturity, the possession of which is a condition necessarily precedent to the composition of history? Every statement, however by its antiquity or its particularity it may at first impose upon us with the appearance of truth, is self-convicted of fiction, which professes to tell us how those arts and institutions originated, without which there is no such thing as civilization or a social state. An early ray of historic light illustrates the course of one people, the family of Israel; and, by incidental reflection, we obtain glimpses of the condition of the world around them. But while we claim for them, what has often been denied them, an equal right with other nations to be best informed of what concerns themselves; and indeed a higher right, inasmuch as their records are far more ancient, and their tone is that of sober history, at a period when the annals of all other nations are filled with mythological fiction; they do not solve for us the problem of the origin of society, nor can we ever expect an historical solution of it. Ancient history is a volume mutilated at the beginning, and the evanescent traces which time had spared on its earliest pages, have been confused and obscured by unskilful restoration; just as in the attempt to decypher a twice-written manuscript we could far more easily recover the words of the obliterated classic, but for the idle legend which the scribe of the dark ages has written over and amongst them. We have no reason, indeed, to despair of extending our knowledge of history to a much earlier period than we can at present ascend. The inscriptions of Babylon and Persepolis are still waiting for interpreters, such as those who, by means of the Egyptian hieroglyphics, have disinterred buried dynasties of kings, and restored centuries to the domain of history. The alluvial banks of the Euphrates and the Tigris, the sandy plains of Persia, the caves of India, may be at once concealing and preserving for future discoverers, monuments which, when their sense is ascertained, will carry back the history of those countries,

also, in similar extension with that of Egypt. But whatever their antiquity may be, they will be the records of a people which has already taken the most important of all steps in civilization, by acquiring the use of writing; and there will be still a long and dark period preceding that invention, of which all authentic history will be wanting.

There is much valuable knowledge to be obtained from physiology respecting the structure and powers of man, the adaptation of his frame to the earth on which he lives, and the influence of physical circumstances on his constitution; from mental philosophy, respecting his intellectual and moral nature; from philology, respecting the essential principles and laws of speech, and the diffusion and filiation of languages: but without facts and dates there can be no history. Instead of endeavouring to supply this want by speculations on the primitive condition of mankind, tracing, on merely conjectural grounds, their ascent from the savage to the civilized state, or their descent in the opposite direction; or assuming some primitive form of government from which others are derived, or some centre of primitive population whence the races of men have radiated, we shall keep more within the proper province of history, by taking up each nation only at that point at which records begin.

We cannot mistake the countries which, on this principle, will first claim our attention. The valley of the Nile, including Ethiopia; Palestine, Assyria, Babylonia, Persia, Bactria, and India, are all distinguished from the rest of the ancient world by the antiquity of their monuments, the early possession of the art of writing, precise and firm political institutions, and the immemorial cultivation of science. *Egypt and the East* will therefore form the first great division in the course of ancient history. These countries, though some of them are far separated by their geographical position from the rest, have many features in common, distinguishing them from those which, in a later age, become the most conspicuous in

the history of the world. Phœnicia is excepted, by the special influence of commerce; and Judea, of religion; the rest are the seats of widely-extended, powerful, and despotic monarchies; usually accompanied with an aristocracy and a hierarchy, of the same despotic character in their respective spheres. A profound, unreasoning conviction of the existence of supernatural power, of which the sovereign is the representative, and the priest the minister, pervades them all. In all, the relation of the female sex to the male is that of a slave to a master. The institution of castes, with more or less numerous subdivisions, prevailing generally among them, at once gives stability to that degree of improvement in the arts and social organization, which they have already attained, and checks all further advance in the same path. Uniformity and monotony, when not disturbed by wars among themselves, or with the less civilized tribes by whom they are bordered, characterize the political and intellectual life of these nations; and as, by the law of Providence, what has ceased to grow begins to decay, we can trace, almost from the commencement, symptoms of incipient decline in those which have the most imposing appearance of outward strength. The Mediterranean, and its prolongation in the *Ægean* and the *Euxine*, seem to have been fixed as the limit beyond which this earliest form of civilization and government should not extend. *Sesostris* led back his hosts from *Thrace*; the valour of the Greeks repelled the invasions of *Darius* and *Xerxes*, but could gain no permanent footing for republicanism on the coasts of *Asia*. *Alexander* and his successors, on the thrones of the East, degenerated into Eastern despots. In more recent times, the *Saracens* were driven from *France* by *Charles Martel*; the *Moors* were first deprived of the sovereignty, and then expelled from the soil, of *Spain*; and the question of assimilation or expulsion, which has hung doubtful for the last half century, respecting the Asiatic conquerors of the Greek empire, appears about to be resolved

by their taking a place not only among the civilized, but the constitutional nations of Europe.

The Persian people, which, though Asiatic in its political institutions, shows in its language and religion strong affinities with Europe, was the most enterprising of all the great monarchies whose history forms the first division of our subject; and the wars which resulted from the collision of its growing power with the Greek settlements in Asia, are the transition to the next great period,—the history of *Greece*. We pass with pleasure to the birth-place of freedom and philosophy, and rejoice to find ourselves at length in a region of historic light. Our first duty, indeed, will be to go back, and endeavour, amidst a labyrinth of mythical and poetical tradition, to trace out the early state, the affinities, the peculiar features, and general characteristics of the tribes which coalesced into the Hellenic nation. We are at first confused by their multiplicity, and perplexed by their contradictions; but, by degrees, two tribes, the Doric and Ionic, in their chiefs, Sparta and Athens, concentrate this divided interest, and ultimately Athens assumes that political and moral superiority over its rival, which liberal institutions and the free cultivation of the mind should give over selfish exclusiveness and mere military virtue. We feel ourselves now first on really historic ground. We have contemporary records; we can compare, combine, and confront testimonies, and, from a literature rich in every form of mental production, fill up that outline, which alone professed history furnishes, with the glowing colours of reality and life. The light of historical criticism, kindled in Greece, spreads far and wide upon the nations around, which the curiosity of an intelligent and active people induced them to visit and describe. Small as its extent and resources are, compared with those of the powers which still occupy the rest of the civilized world, Greece, from the fifth century before Christ to the Roman conquests, becomes the centre to which the political events of other

countries is referred; and we are able, in some degree, to realize the idea of an universal history.

It is at this point that I have found it necessary to detach the HISTORY OF LITERATURE from political history; and to make it the subject of a separate course of lectures, proceeding in a parallel line with the other through all subsequent periods. We are sometimes as much embarrassed by the affluence of our subject, as at others by its poverty. Painting, sculpture, and mechanical art, science, philosophy, may each claim to have its progress traced; but poetry, oratory, and literary composition generally, stand in a closer relation than either of these to general history; more intellectual than art, more popular and universal in their influence than mere science and abstract philosophy. While, therefore, the others are left to those subsidiary studies which those who desire special knowledge must undertake for themselves, or to the teachers of science and philosophy, who often give historical sketches of their progress, literature seems to belong to the study of history, not as a mere accessory, but an essential part. It is a more immediate product of the mind than any other outward form in which its powers and its emotions manifest themselves; and, since it is the object at which the historian aims, to give a conception of the cause of historical events, hidden in the nature of man, by assembling as many as possible of its characteristic effects, he will leave his work very imperfect, if he has not given a prominent place to literature. It was this conviction, no doubt, which induced the accomplished historian of the Middle Ages to follow up his general and constitutional histories, by an "Introduction to the History of European Literature." His labours have almost superseded all others for the period of which he treats; but it is only a small part of that history, which begins with Homer, and extends almost to our own days. The true spirit of literary criticism, it appears to me, may also be better exemplified, when each author is viewed in connection with

the circumstances which gave birth to his production, the religion, knowledge, civilization, and the leading impulses and tendencies of his age, than when the critic summons writers of all periods before him, to sit in judgment upon them according to a conventional code. To enter with discrimination and independence on such a review of literary works requires, however, some extent of reading and maturity of judgment; and it is therefore desirable, that it should be delayed to as late a period in the course, as other circumstances will allow.

The shortness of the time during which Greece enjoyed liberty, is as wonderful, when compared with the effects produced in it, as the smallness of its territory. It is speedily absorbed in the Macedonian dominion, and becomes politically the least important part of an empire which includes, besides Greece itself, all the countries which were the subject of our first division. The history of the wars by which the empire of Alexander was dismembered, and the events by which, one after another, each portion of it, passing through a long decline, drops at last into the gulf of the *Roman* power, can be but briefly traced; for we must follow the course of empire to the West, to investigate the rise of that people which is to maintain the supremacy till the termination of ancient history. It is by contact with this growing power, and subjection to it, that those portions of Europe in which the intellectual power of the whole world has since been concentrated, were called into historical existence. The most enterprising Greeks knew little beyond the coasts of Europe. It was the office of the Roman armies to trace the paths of conquest and military communication through the heart of its forests and morasses; to unite its discordant tribes into communities, and make them live in peaceful cultivation of the arts of life, under the protection of laws, administered by a strong, though sometimes an oppressive arm; to teach them letters, and place them on such a stage of mental culture, as to prepare them for the ultimate reception of Christianity. To most of us Greece is but a

name; Babylon and Egypt, the echoes of a name. We know, indeed, that from them the most important influences have been conveyed to us; but we do not see the channels through which they have flowed. But when we find the very land on which we dwell still covered with the marks of Roman labour, and the foundation of our cities laid among the remains of their fortifications, temples, and dwellings; or look into our language, and find that half of it has been derived by inheritance from them, we feel that we have reached the point at which even ancient history has a practical and domestic interest for us.

The history of Rome contains little to add to that of letters, philosophy, or art. It is to her policy and institutions, and their effect on her own power, and the condition of the nations which were subject to them, that the attention of the student will be most profitably directed. The changes in the internal constitution of Athens, during the historic period, were rapidly accomplished, and after all they are but the revolutions of a city; but those of Rome are prolonged through centuries, they affect the world, and in the course of them there is hardly a single form of government, the results of which are not instructively displayed before us. No part of history owes more to recent investigation than this; and those who now begin its study may be congratulated on the different appearance which it presents from its condition a quarter of a century since, when some of its most important principles were misunderstood. The divisions and epochs of the history of Rome are established chiefly on the internal changes of its constitution, and the predominance of one or other of its elements, till the time when their strife became mortal; and the power for which the senate and the people contended, escaped from both, to be wielded henceforth by a single hand. To exercise such power was a weighty task, even for the strongest; to use it wisely, for the benefit of the world, whose happiness depended on its virtuous administra-

tion, demanded moral qualifications which the enjoyment of unlimited authority is ill adapted to cherish. The “fortunate accidents” of a Trajan or an Antoninus could not counteract the permanent tendency of dominion, acquired by violence and exercised for selfish purposes, to fall into ruin by its own oppressiveness. The last years of ancient history, before the West became the prey of barbarians, preclude minute detail by the complication and subdivision of their events; and the mingled vice and weakness of those who are conspicuous in them, render them unworthy that more than a glance should be bestowed upon them.

With the downfall of the Western Empire we reach the separation of ancient and modern history. In all divisions there must be something violent and arbitrary. The naturalist finds, that, wherever he draws the line of his artificial distinctions, he must interrupt the continuity with which nature carries on the gradations of being,—and the historian, in like manner, separates things which have a real connection with each other. The interval which divides ancient from modern history, is only an apparent exception to this. At first sight, there seems a total destruction of the pre-existing civilization; a return of chaos, requiring a new creation as the commencement of a new period; and it must be confessed, that no other successive portions of history exhibit in such close proximity, conditions of society so widely differing as those of the Roman empire and the Middle Ages. The people, who had been masters before, have become slaves; barbarians have established themselves on the imperial throne; the unity of the empire has given place to a multitude of independent sovereignties; codes of laws, deeply tinctured with superstition, and framed to secure the predominance of the warlike few, have succeeded to the enlightened and humane jurisprudence of Rome. A new religion may also be said to have established itself; for Christianity, as embodied in the hierarchy of the middle ages, is, in its influence upon society,

wholly unlike the Christianity of the Roman empire. A desolating flood appears to have effaced the marks of former culture; the literature which contained the records of past ages, the fruits of genius, and the results of philosophical inquiry, has disappeared; languages rude in structure, uncouth in sound, and imperfect in mechanism, have banished that of Cicero and Cæsar. It seems like a destruction of the theatre of history; not a mere shifting of the scene. Yet the more closely we examine, the more we shall discern the marks of a real and vital connection between these two worlds apparently so dissimilar. We shall find the germs of feudalism in the tenure of land, in the decline of the empire; we shall see that the codes of law, which had been deemed most exclusively of barbarian growth, have been strongly impregnated with the spirit of Roman law; and that the old administrative forms were preserved by the conquerers, wherever they could be adapted to the new state of things. Even municipal institutions, which had generally been considered, and justly as regards their effects, as a peculiar and characteristic feature of the middle ages, have been shown by Savigny to have been inherited by the Italian cities from the Roman times. In short, when we look below the surface, we find the marks of gradual transition or transference, where at first we perceived only sudden disruption; and beneath the ruins occasioned by the shock of the old and new possessors of the west of Europe, the seed still lives which in due time is to cover the earth with a more abundant harvest.

In treating of MODERN HISTORY, it is absolutely necessary to pursue a different plan from that which had been adopted in preceding periods. In the earliest part of ancient history, each kingdom stands alone, and must be treated of specially. In the second and the third, Greece and Rome are so prominent, and exercise such a powerful influence over the rest of the world, that we can treat all other histories as subordinate

and episodic. But of the great kingdoms, founded upon the ruins of the Roman empire, hardly one has been able permanently to subdue another, or even long to maintain itself at such a height above the general level, as to throw the history of all the rest into shade. Charlemagne, Charles V., Louis XIV., Napoleon, have tried to revive, in spirit or in form, an Empire of the West; but their work has perished, with them or before them; and Europe has happily continued an assemblage of independent monarchies; a form, on the whole, far more favourable to good government, to the growth of political liberty, the impartial and zealous pursuit of knowledge, and the development of genius unrestrained by conventional forms. Still we must select: all are not equally important to history, and some more nearly concern ourselves. Great Britain is to us the first object of attention; nor can the history of France be disjoined from it without injury. Each country has in its turn given sovereigns to the other; the political institutions of each for a long time closely resembled, and influenced each other's growth, up to that point from which they diverged to follow a very different course; till, in France, the too great compression of the popular element ended in explosion; while in England it expanded itself, not without resistance and irregularity of action, but, on the whole, with even temperature and steady effect, into a constitutional monarchy. The great measures of commercial policy, the undertakings of war and diplomacy in the two countries, have long had a mutual reference; and neither are intelligible alone. The growth of public opinion, and the progress of science and letters, especially since the invention of printing and the introduction of more rapid modes of communication, have given to each a powerful and increasing influence upon the other. Taken together, the history of these two countries will serve as the clue to political events, not only in the rest of Europe, but in the world, as far as Europe has interfered with it. I take these two

kingdoms, therefore, as the subject of my course of modern history, leaving others to be incidentally introduced, where necessary for explanation, or studied specially at a later period.

In treating of each, and particularly of our own country, I have made the history of constitutional changes a principal object of attention. As it does not present itself plainly on the surface, like the succession of kings, battles, and negotiations, it requires to be drawn forth by the teacher; and, from its intimate connection with all which stamps the character of a nation, it has a practical interest of the highest kind. The subject, however, is difficult and delicate, as well as important. I have always prescribed to myself the same limit, the termination of the eighteenth century, which the University of London prescribes, in order to keep as clear as possible of recent and party politics. But the influence of party spirit extends backward into history, and colours the views which men take of the Revolution of 1688, of the Civil War, of the Reformation, and of Magna Charta itself. Demonstration silences diversity of opinion; but, in history and the kindred branches of moral and political philosophy, it is difficult to remove the suspicion of a prejudice in favour of one conclusion or opinion. I wish, therefore, to state distinctly what kind of impartiality appears to me attainable in teaching history, and a duty. However diligently an inquirer may labour to extract the materials of his historical edifice from the quarry, there must be some cement of opinion interposed, in order to bind them together. Pushed to the extreme, therefore, the demand of impartiality would end in making an historical lecture a mere chronological abstract, and the teacher would feel no interest sufficient to induce him to undertake the labour of eliciting truth from conflicting statements, or collecting it from scattered indications. You would not require from a professor of natural philosophy that he should have no opinion, or profess none, concerning the claims of the

vibratory and the corpuscular theories of light, or from a professor of political economy that he should appear in a state of equipoise between the arguments for and against an inconvertible paper currency, or the free importation of corn ; but you would justly complain if either of them suppressed the evidence in favour of the opinion contrary to that which he himself embraced, or depreciated the understandings and the motives of those who differed from him, or brought the vehemence and passion of controversy and political conflict into the scene of his instructions. The only kind of impartiality, to which, as it seems to me, the teacher of history can pretend, is to state all evidence fairly as far as it is known to him, to refer to authors who have espoused opposite sides, to abstain from invective and insinuation, and to regulate his instructions by the spirit of philosophy, not of partisanship. The review of history from its earliest recorded events to those which have so recently agitated the world, convinces me that God has given to man such faculties and passions, and placed him in such circumstances, that, by their combined effect, knowledge, liberty, and social happiness are progressive. This inherent tendency in man and his institutions to amelioration, appears to me the true philosophy of history,—the great law into which its phenomena will be found to combine themselves, as their true nature and relation are comprehensively viewed ; just as the heavenly bodies, whether they appear to us to be progressive, stationary, or even retrograde, whether their lustre be diminishing or increasing, are moving in one direction under the influence of one great principle. The moral of history is but a corollary from its philosophy. Those actions, institutions, measures of policy, and plans of government, deserve our approbation which tend to the greatest increase of knowledge, liberty, and social happiness. I believe that these convictions are not inconsistent with impartiality of statement, and involve no desire to pervert the authority which the rela-

tion of a teacher gives, to the purpose of making proselytes to a party creed. The historical literature of our own country, it must be acknowledged, has in general too much of a party bias; nor is the temper of the age particularly adapted to the calm decision of historical questions. Yet the examples of Guizot and Ranke, among continental writers, of Hallam and Milman, among our own, show that it is possible for an historian, even in treating of those periods and events which have been most connected with party feelings, to raise himself to a higher point of view than that of an advocate or a satirist, and to do justice to the characters and motives of those from whom he differs, without concealing or belying his own convictions.

It will be understood, that, along with the outline of events, an arranged course of historical reading will be pointed out to the student, which it is expected that he will pursue for himself; that he may not blindly follow the guidance of the lecturer, or inactively receive the results of another's reading, but at once enlarge the amount of his knowledge, and exercise his own mind upon historical evidence.

With this very imperfect sketch, the series of addresses is closed, in which we have endeavoured to lay before you an outline of the method of study to be pursued in this College. It rests with my colleagues and myself to make the exertions necessary to execute the plan which we have delineated; with the inhabitants of this town and its neighbourhood to decide whether such a system of instruction be wanted, and whether they believe those who are engaged in it to be competent to the task which they have undertaken. I regard the experiment with deep interest, certainly; but also with strong hope. Though the site and the organization of the College have been changed, I cannot but consider it as the same with which I have been so long and happily connected, and in which I have seen nearly a whole generation of students enter

and depart to fill stations of usefulness and honor in public or private life. Of the colleagues, with whom I rejoice to find myself connected, under its new arrangements, some have been long known and valued as pupils and friends, and to the rest I hope I may be allowed, by anticipation, to give this name. Differing as we do, and agreeing to differ, on many points which we respectively deem important, we are united in attachment to the liberal and comprehensive principle of education which this institution was the first in England to adopt, and in the determination that, by no act of ours, shall it ever be infringed or compromised. The ground of the hope of success which I entertain is the fact, that, in proportion as a nation increases in wealth, the parent desires and seeks for his children a higher and more enlarged education than he has himself enjoyed; and that in this place, conspicuous as it is for beneficent institutions designed to correct the inequalities of society, or remedy the defects of nature, to gratify and refine the taste by exhibiting the productions of art, or to encourage the cultivation of literature and science, nothing has till now been done to provide a suitable course of study for that important period of life which intervenes between school years and manhood. Such a course, it appears to me, that this great community needs, in order to complete its institutions of education. If there be any valid reason why Glasgow should be the seat of an university, while Manchester remains entirely destitute of the means of academical education, it must be sought for in some other circumstance than their difference in population, wealth, and public spirit. And if we compare the districts in which they respectively stand, the argument will become much stronger. Such a course of instruction is an aid at once to the rational enjoyment of life, and the effective discharge of its duties. One of the topics usually insisted upon in the panegyrics of history is, that it is essential to enable men to serve their country as statesmen and legislators. Perhaps it may be thought, that such a topic

is suited only to an aristocratic auditory ; yet Manchester has seen its representative sitting in the Cabinet, beside the former representative of the University of Cambridge ; and there is no presumption in anticipating, that this College, like its predecessor at York, may assist in training members for the House of Commons. It is not, however, in such distinctions that we seek the reward of our labours ; but in the consciousness of contributing to diffuse through the whole mass of the society which surrounds us, sound knowledge and virtuous principle.

SYLLABUS OF THE LECTURES ON HISTORY.

ANCIENT HISTORY.

PART I. KNOWLEDGE PRELIMINARY TO THE STUDY OF HISTORY.

Geography and Chronology. Sources of History, Tradition, Monuments, Written History. Principles of Historical Criticism. General Uncertainty of early History.

PART II. EGYPT AND THE EAST.

Ethiopia and the Valley of the Nile. Architectural Remains. Historians. Hieroglyphical discoveries, and Series of the Pharaohs. Political, Religious and Social State of Egypt. Conquest by Cambyses. *Assyria and Babylonia.* Semitic Nations. The Euphrates and the Tigris. Remains of Nineveh and Babylon. Mythic character of what is called the First Assyrian Monarchy. Pul and his Successors. Capture of Nineveh and Rise of the Babylonian Power. The Chaldæans. Wars between the Babylonians and Egyptians. Government, Religion, Arts and Sciences. Capture of Babylon by Cyrus. *Media and Persia.* Geographical Survey of the Countries between the Tigris and India. The Median Power. Dejoces, Phraortes, Cyaxares, Astyages. Contradictory accounts of Herodotus, Ctesias and Xenophon, respecting the rise of the Persian Power. Cyrus, his Conquests and Death. Cambyses. Extent and Condition of the Persian Empire under Darius. Causes of its decay. Wars with Greece. Magian Religion. Cuneiform Writing. Modern Persian History of Ancient Persia, its little value.

Syria and Phœnicia. Obscurity of Syrian History. Probable origin of the Phœnicians. Their principal States. Colonization of the Islands of the Egean. Settlements in Sicily, Africa and Spain. Government, Religion and Arts. Alphabetical Writing. Their state under the Assyrian, Babylonian and Persian Kings.

PART III. GREECE.

Geographical Features and Boundaries. Primitive Population. Heroic Age, its mythic character.

From the Dorian Conquest to the Wars with the Persians. History of the Minor States. Colonies. Sparta and Messenia. Institutions of Lycurgus and their influence. Subsequent History of Sparta. Attica, its Early Institutions. Theseus, Extinction of Monarchy, Decennial and Annual Archons. Constitution of Solon. Usurpation of Pisistratus. Greek idea of Tyranny. Expulsion of Hippias and War with Persia.

From the Persian War to the Conquest by Philip of Macedon. Greater Certainty and Unity of Ancient History from this time. Causes of the Success of the Greeks. Effects of Victory on Sparta and Athens. Increased power of Athenian Democracy. Pericles. The Peloponnesian War. Expedition of the Younger Cyrus. Rise of the Theban Power. Peace of Antalcidas. Recovery of the Ascendency of Athens. Rise of the Macedonian Power. Policy of Athens under the guidance of Demosthenes. Battle of Chæronea.

From the Accession of Alexander to the Roman Conquest of the Kingdoms founded by him and his Generals. Expedition of Alexander into the East. Account of India as known to the Ancients. Effects of the Conquests of Alexander. Wars of his Generals. Settlement resulting from the Battle of Ipsus. History of the Lagidæ, Seleucidæ and Kings of Macedon.

PART IV. ROME.

Early Population of Europe. Celts, Iberians, Teutonic and Scandinavian Nations, Sarmatians, Fins. Italy before the Rise of Rome. Ligurians, Umbrians, Tyrrhenians, their Origin and Institutions, Arts and Language. Pelasgic Population. Greek Colonies.

Regal Government of Rome. Foundation of the City. Mixture of its inhabitants. The *Populus* and *Plebs*. Constitution of Servius Tullius. Probable Duration of the Regal Government. Uncertainty of the Early Roman History and its Causes.

From the Establishment of the Consular Government to the Conquest of Italy. Struggles of Plebeians against the ascendancy of the Patricians. Tribunate established. Gradual Extension of tribunitian power. Institution of *Comitia Tributa*. The Decemvirate. Right of Intermarriage obtained by the Plebeians. Siege of Veii. Invasion of the Gauls. Exaggerations and Fictions of Roman History. The Licinian Laws. Ogulnian Law. Equality of the Two Orders and its effects. Italian Conquests; Latins, Etruscans, Samnites. War with the Tarentines and consequent invasion of Italy by Pyrrhus. His Retirement.

From the Conquest of Italy and Commencement of the Punic Wars,

to the Gracchi. Origin and History of Carthage. Internal Constitution, Colonies, Composition of the Army. War in Sicily. Occasion of the first Punic War. The Barcine Family. Second Punic War. Hannibal. Passage of the Alps. Victories in Italy. Causes of the final success of the Romans. Great Extension of their Power. Conquests in Macedonia, Syria, and Greece. Revival of Internal dissensions at Rome. The Gracchi and their Laws.

From the time of the Gracchi to the Overthrow of the Republic. Invasion of the Cimbri and Teutones. War with the Italian Allies. Lex Julia. Wars of Marius and Sylla. Dictatorship of Sylla. The Cornelian Laws. Sertorius, Mithridates and Spartacus. Rise of Pompey. The Manilian Rogation. The Conspiracy of Catiline. Cicero, his Policy and Character. First Triumvirate. Cæsar's Conquests. Civil War and Battle of Pharsalia. Assassination of Cæsar and Renewal of Civil War. Second Triumvirate and Proscriptions. Battle of Philippi. Quarrel of Antony and Octavius. Battle of Actium.

From the Establishment of the Empire to the Death of Commodus. Policy of Augustus. Condition of the Senate. External State of the Empire. Public Works and Patronage of Literature. Tiberius. Motives of his Policy. Natural tendency of Absolute Power. Prætorian Guards. Caligula, Claudius, Nero. Struggle for the Throne after his Death. Vespasian and the Flavian Family. Conquests in Britain. Campaigns of Agricola. Subsequent History of the Roman Dominion in Britain. Military Works and Civil Administration. Reigns of Nerva, Trajan, Hadrian and the Antonines. Extent and Condition of the Empire.

From the Death of Commodus to the overthrow of the Western Empire. Absolute Power of the Soldiery. Septimius Severus. Aurelian. Diocletian. Changes in the Government introduced by him. Constantine and the Establishment of Christianity. Division of the Empire into Prefectures. Division into Eastern and Western under Valens and Valentinian. Temporary Re-union under Theodosius and Final Division under Arcadius and Honorius. Invasion of Italy and Spain by the Barbarians. Overthrow of the Western Empire A.D. 476.

MODERN HISTORY.

General View of the Barbarous Nations who settled in the Western Empire. Invasion of the Huns. State of the Roman World at the Fall of the Western Empire. New Kingdoms formed. Causes of the General Migration—its effects. How far they can be considered as an exception to the General Law of Progress in Human Society.

FRANCE.

Division of French History, according to Dynasties and according to the Changes in the Constitution.

Merovingian Dynasty. Clovis—Division of his Dominions. Kingdoms of Neustria and Austrasia. Clotaire. Dagobert. Rise of the Power of the Mayors of the Palace. Great officers in the Gothic Monarchies. Pepin of Heristal, Charles Martel. Origin of the Saracen Power. State of Arabia before Mahomet. His Religion. Its effects on Civilization. Causes of its Rapid Diffusion. The Caliphs. Conquest of Spain and Battle of Poitiers. Commencement of the Connexion of the Franks with the Papal See.

Carlovingian Dynasty. Pepin, Charlemagne. Extent of his Empire. His Wars with the Saxons, with the Lombards. Conquests in Italy, and assumption of the Title of Emperor of the West. Effects of his policy on Germany and on the Church and Papal power. His labours for the Diffusion of Knowledge. Early Constitution of France. Benefices, and Changes in their Tenure. Legislative Assemblies, Champ de Mars. Division of the Country for judicial purposes. Dukes and Counts. Administration of Justice. Treaty of Verdun and separation of Germany from France. Calamities of the latter reigns of the Carlovingian Dynasty. Growth of a Feudal Aristocracy. Feudal Incidents. Orders of the People.

Capetian Dynasty. Revival of the Monarchy. Commencement of the Crusades. Their Duration, Causes and Effects. Rise of the *Tiers Etat* in the Reign of Louis VI. Condition of the Commons under the Feudal System. State of Cities in the Tenth and Eleventh Centuries. Grants of Charters; Privileges conferred by

them. Relations of England and France, Henry II. and John of England. Recovery of the Continental Territories of England by the French, and its effect on the French Monarchy. Chivalry—its supposed Origin. Effects of the Religious Sentiments of the Age. Influence of the Crusades and Military Orders. Difference between the Chivalry of Romance and real Feudalism. Extension of Royal Jurisdiction and Contraction of Baronial. Saint Louis, his Crusade, his relations with England. Judicial Regulations. Philip the Bold. Invasion of Naples and Sicilian Vespers. Philip the Fair. Increase of Royal Power. Disputes with the Pope. Suppression of the Templars. Admission of the Deputies of the Tiers Etat into the States General. French Parliaments, in what respects different from the English.

Dynasty of Valois. Misfortunes of France under this House. Wars with the English—Feuds of the Burgundians and Armagnacs. Popular Insurrections. Religious Wars. John. Constitutional History of his Reign. Rise of the House of Burgundy. Charles V. Recovery of the English Conquests. Charles VI. Renewed War with England. Peace of Troyes. The Maid of Orleans. Louis XI. Recovery of the Power of the Monarchy and Re-union of the Fiefs. Charles VIII. European Influence of France. Wars in Italy. Francis I. Importance of his Reign. His Wars with Charles V. of Germany. The Reformation. Religious and Political State of France. Weakness of the last Princes of the House of Valois. Catherine of Medici. The League. Assassination of Henry III.

Dynasty of Bourbon. Henry IV. Sully. His Reforms and Policy. Edict of Nantes. Louis XIII. Change of Policy. Rise of Richelieu. Reduction of the Protestants—Subjugation of the Aristocracy—Humiliation of the House of Austria. Policy of France during the Thirty Years War. Peace of Westphalia. Internal Administration of Richelieu. Louis XIV. Minority. Administration of Mazarine and the Fronde. Establishment of the Royal Authority. Relation of France and Spain—Treaty of the Pyrenees. Internal Condition of France. Ministry of Colbert. First War of Louis XIV. terminated by the Peace of Aix-la-Chapelle. Second War. Invasion of Holland. William of Orange. Peace of Nimeguen. Ambitious Projects of France. Chambers of Re-union. Liberties of the Gallican Church. Persecution of the Protestants and Revocation of the Edict of Nantes. Subsequent condition of the Protestants till the Revolution. Third War. Invasion of the Palatinate. Revolution of England. Cause of the

Stuarts espoused by Louis. Peace of Ryswick. State of Spain. Partition Treaties. Accession of Philip V. Fourth War. Victories of Marlborough. Change of Ministry in England. Peace of Utrecht. Policy of this Measure. Louis XV. Regency of Orleans. Ministry of Alberoni in Spain. Triple and Quadruple Alliance. French Finances—Mississippi Scheme. Acquisition of Lorraine and Bar. War of the Austrian Succession. Peace of Aix-la-Chapelle. Madame de Pompadour. Disputes between Jesuits and Jansenists. The Seven Years War. Treaty of Fontainebleau. Madame du Barri. Disputes with the Parliaments. State of France at the Accession of Louis XVI. Temper of the People. Influence of Literature. State of Religious Belief. Oppressive Power of the Aristocracy. Infringements of the Liberty of the Press. Ministry of Turgot. Finance Ministry of Necker. American Revolution. Calonne. Deficit of the Revenue. Assembly of the Notables. Ministry of Brienne. Meeting of the States General. Become the Constituent Assembly. Dismissal and Recall of Necker. Attack on the Bastille. Abolition of Feudal Rights. Retirement of the Moderate Party. King's Attempt to escape. Power of the Jacobin Club. Acceptance of the Constitution by the King. Legislative Assembly. Girondist Administration. Emigrants at Coblenz. Treaty of Mantua and Declaration of Pilnitz. War with Austria. Suspension and Deposition of the King. Abolition of Monarchy. Invasion of France by the Prussians. Execution of the King. War with England. Reign of Terror and Destruction of the Girondist Party. Overthrow of the Terrorists. Directory. Foreign Victories of France. Buonaparte. Peace of Leoben. Coalition against France. Consular Government. Victories of the French. Peace of Luneville and Amiens. Renewal of War. Napoleon made Emperor. Consummation of the Changes of the Revolution. Causes of the Military Successes of France.

GREAT BRITAIN.

Division of the History, according to Dynasties and the Changes of the Constitution.

Anglo-Saxon Period. Limited Monarchy with Personal Slavery. The Saxons and their Settlement in England. The Heptarchy. Consolidation by Egbert. The Danes. Reign of Alfred. Further Consolidation of the Monarchy by Athelstan. Danish Usurpation. Restoration of the Saxon Line. Norman Conquest. Meaning of the Term. State of the different Orders in the Saxon Times, Kings, Thanes, Serfs. Tenure of Land. Witenagemote. Internal Adminis-

tration. Jurisprudence. State of Cities and Burghs. Growth of the Power of the Earls.

Second Period. From the Conquest to the Death of Henry III. Establishment of the Feudal System and Increase of Monarchical and Aristocratic Power. State of the Saxon Population after the Conquest. The Feudal Tenure. Changes in the Judicial System. Aula Regis. Ecclesiastical Jurisdiction. Forest Laws. Henry I. His Charter. Stephen. Henry II. Wales, its Political Divisions, Manners, Laws. Conquest by Henry. Ireland, its Earliest State. Invasion and Conquest. Slow progress of Civilization and neglect by the Kings of England. Disputes of Henry with the Church. Relation of the Ecclesiastical Power to the Civil in this age. Thomas a Becket. The Constitutions of Clarendon. Murder of Becket. Richard I. Crusades. John. Loss of the Continental Dominions of England. Disputes with the Pope. Insurrection of the Barons. Analysis of Magna Charta. Henry III. Commission for the Reform of the Constitution. Civil War. Battles of Lewes and Evesham. Recovery of the Royal Authority. Changes which had taken place since the Conquest. Rise of the Middle Class. Increased importance of the Towns. Greater and Lesser Barons. Leicester's Parliament and Formation of a Representative Body.

Third Period. Edward I. to the Accession of the House of Tudor. Struggles of Aristocracy against the Crown. Relations of England with Scotland. Its early History. Extinction of the Royal Family of Scotland by the death of the Maid of Norway. Edward sets Baliol on the Throne. Sir William Wallace. Robert Bruce. Uncertain Constitution of Parliament. Improvements in Jurisprudence. Edward II. His Favourites. Battle of Bannockburn. Usurpations of the Aristocracy. Deposition of the King. Edward III. Claim to the Throne of France and Wars in that Country. Scottish Invasion and Capture of the King. Loss of the English Provinces in France. Frequent Meetings and increased Importance of Parliament. Law of Treason. Richard II. State of the Lower Orders throughout Europe. Insurrection of the Commons. Usurpations of the Aristocracy. Deposition of the King. Uncertainty of the time and mode of his Death. Henry IV. Conspiracies of the Nobility. Henry V. Wars with France. Battle of Azincour and Marriage with the Princess Catharine. Crown recovers its Ascendency. Henry VI. Loss of the Conquests in France. Disputes respecting the rights of the Houses of York and Lancaster, or "Wars of the Roses." Duke of York Protector. Battles of Blore Heath and Northampton

and Captivity of the King. Battle of Wakefield and death of the Duke of York. Battles of Mortimer's Cross and St. Alban's. Edward IV. Defeat of the Lancastrians at Towton. Return of Margaret from France and Battle of Hexham. Quarrel of the King and Warwick, and Restoration of Henry VI. Defeat of the Lancastrian Party in the Battles of Barnet and Tewkesbury. Richard III. Walpole's "Historic Doubts." Battle of Bosworth.

Fourth Period. The Tudors. Growth of Prerogative and Depression of the Aristocracy by the Co-operation of the Commons. Effect of the War of the Roses on the Aristocracy. Their altered Relation to the Crown. Policy of Henry VII. Alienation of Land. Remarks on Hume's View of the Constitution under the Tudors. Nature of the Dispensing Power. Authority of the Crown in regard to Proclamations. Court of Star Chamber. Frequent assembling of Parliament. Foreign Relations of England. Henry VIII. The Reformation. Increase of the Power of the Crown. Supremacy over the Church. State of Religious Parties favourable to the Increase of Prerogative. Dissolution of the Monasteries and its Effects. Character of the Legislation of this Period. The Act for Proclamations misrepresented by Hume. Foreign Relations of England. Edward VI. Completion of the Reformation. Peculiarities of the Church of England as compared with other Reformed Churches. Its relations to the Civil Power. Mary. Execution of Lady Jane Gray. Re-establishment of Popery. Continental Politics. Elizabeth. Recovery of the Foreign Influence of England. Affairs of the Low Countries. The Reformation in Scotland. Mary Queen of Scots. State of Ireland. Causes of its remaining Catholic. O'Neal's Rebellion. Parliamentary History. Examination of the Statements of Hume. Interference of the Queen with the Liberty of Debate. Religious State of England. The Puritans. Conduct of Elizabeth towards the Catholics. Foreign Relations. The Armada.

Fifth Period. From the accession of the Stuarts to the Revolution in 1689. Struggles between the Crown and the Commons. James I. His Education and Character. Foreign Relations, Bohemia and Spain. Parliamentary History. Measures for the Improvement of Ireland. Establishment of the Scotch in the North. Ecclesiastical Affairs of Scotland. Effects of the Continuance of Peace on Commerce. Foreign Settlements. Charles I. History to the Meeting of the Long Parliament. Petition of Right. Dissolution of Parliament 1629. Question of Ship-money. Administration of Strafford and Laud. State of Scotland. the Solemn League and Covenant.

Advance of the Scottish Army into England. The Long Parliament. Impeachment of Strafford. Massacre of the Irish Protestants. Attempt of the King to arrest Members of the House of Commons. Commencement of Hostilities. The Presbyterians and Independents. Growing Influence of the latter in Parliament. Battle of Marston Moor and Ascendency of Cromwell. Negotiations at Uxbridge unsuccessful. Battle of Naseby. Imprisonment of the King. Expulsion of the Presbyterians from Parliament. Trial and Execution of the King. Conduct of Charles and his Parliament during the Contest. The Protectorate. Cromwell's Campaigns in Ireland and Scotland. Battle of Dunbar—of Worcester. Naval War with Holland. Final Dissolution of the Long Parliament. Cromwell's Instrument of Government. His Tyrannical Proceedings. War with Spain. Attempt to create a House of Lords. His Death. Charles II. His Restoration accompanied with no Settlement of the Constitution. Passing of the Act of Uniformity. Decline of the Influence of Clarendon. Affairs of Scotland and Defeat of the Covenanters. Cabal Ministry. Their Arbitrary Acts. Lord Shaftesbury. Secret Negotiations with France and Duplicity of the King. Popish Plot. Impeachment of Danby. King's Endeavour to form a Popular Administration. Attempt to exclude the Duke of York from the Succession. Habeas Corpus Act. Condemnation of Argyle and Execution of Russell and Sidney. James II. His Secret Relations with France. Monmouth's Rebellion. Proceedings against the Church of England and Trial of the Bishops. Landing of the Prince of Orange. The Revolution Settlement.

Sixth Period. From the Revolution to the End of the Eighteenth Century. Constitutional Monarchy, with the Influence of the Aristocracy, through the Medium of Parliament. William III. Bill of Rights and Act of Toleration. Campaigns in Ireland. Articles of the Treaty of Limerick. Subsequent Condition of Irish Catholics. Affairs of Scotland. Bill for Triennial Parliaments. Establishment of the Bank of England and funding of National Debt. State of Parties and their Fluctuations. The Exiled Family. Act of Settlement. Queen Anne. State of the Continent—of Parties in England. Religious Parties. Occasional Conformity Bills. Sacheverel. Schism Bill. Privilege and Constitution of Parliament. Union with Scotland. Characters of the great Statesmen of this Reign. Decline of the influence of the Whigs at Court and in the

Country. Peace of Utrecht. George I. Recovered Ascendency of the Whigs. Impeachment of Bolingbroke and Oxford. Rebellion in Scotland. Septennial Bill. Bangorian Controversy. South Sea Bubble. Commencement of Walpole's Administration. Continental Politics of England and Effects of the Connexion with Hanover. George II. State of Parties at his Accession. Relations of England with Spain. Project of Excise. Proposed Repeal of the Septennial Bill. Place Bill. Motion for Repeal of the Test Act. War with Spain and France. Fall of the Walpole Administration. Its Merits. Rebellion of 1745. Subsequent Changes in Scotland. Resignation of Lord Carteret. Pelham Administration. Death of the Prince of Wales, and State of Parties. Rise of Mr. Pitt. Affairs of North America. The Seven Years War and Administration of Mr. Pitt. Affairs of India. George III. Negotiations for Peace and Resignation of Mr. Pitt. War with Spain. Ministry and Resignation of the Earl of Bute. Proposal of the Taxation of America. Rockingham Ministry—succeeded by that of the Duke of Grafton. Renewal of American Taxation. Administration of Lord North. Election of Wilkes. Disturbances in America. Declaration of Independence. Capture of Burgoyne. Alliance of America with France. Capture of Cornwallis. Second Rockingham Administration. Acknowledgement of Independence. Subsequent history of America. Shelburne and Coalition Ministries. Affairs of India. Ministry of Mr. Pitt. His Measures till the Commencement of the French Revolution.

THEOLOGICAL DEPARTMENT.

INTRODUCTORY DISCOURSES

DELIVERED IN MANCHESTER NEW COLLEGE,

AT THE OPENING OF THE SESSION OF 1840.

1. CRITICAL AND EXEGETICAL THEOLOGY.—REV. R. WALLACE.
 2. PASTORAL THEOLOGY, AND THE HEBREW, CHALDEE, AND SYRIAC LANGUAGES.—REV. J. G. ROBBERDS.
 3. ECCLESIASTICAL HISTORY.—REV. J. J. TAYLER, B. A.
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AND J. GREEN, NEWGATE STREET.

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PREFACE.

The circumstances in which Manchester New College originated, as well as those which have attended and marked its progress, are detailed, in the first of the three following Lectures, with a sufficient degree of minuteness, to enable the reader to judge of the importance of the objects contemplated in its institution, and of the results which it has accomplished, during a period of more than half a century. Those objects were, to provide a complete and systematic course of studies for the sacred ministry amongst Dissenters, and a course of liberal education for young men destined for the learned professions, and for commercial and civil life. Experience has shewn, that these objects are not incompatible; but it is to the former that the attention of the public is, in this address, more particularly called.

To the Christian divine a charge is entrusted, involving interests of unspeakable magnitude and importance; and qualifications of the highest order are requisite, for an efficient performance of its duties. The demand for a higher standard of theological attainments has risen with the increasing intelligence of the age; but much remains to be effected, if we would see our pulpits occupied by a class of men, fitted by education, as well as by talent, zeal and piety, to undertake the office of public religious instructors. One of the ends sought by the Trustees of the Manchester New College, in its reconstruction, has been to enlarge its means of usefulness in this respect, by ensuring to the young men, who are intended for the Christian Ministry, increased facilities for perfecting themselves in the several branches

of a theological education. The publication of these Lectures affords a suitable opportunity for submitting to the friends and supporters of the College, a fuller outline of the course of theological instruction than has yet appeared; and it is hoped, that the following sketch of the studies connected with this department, will be satisfactory to the friends of the institution.

The course of each Divinity Student extends over a period of five years, of which the first three are chiefly devoted to the classes in the Literary and Scientific Departments, enabling him, should he be so disposed, at the end of his third year, to take the degree of B. A. in the University of London. He is expected, however, during the whole of these three years, to attend the Hebrew classes; and is conducted, in the third, through a course of Evidences, preparatory to entering upon those studies which are properly *theological*, and to which the last two years of his course are principally confined.

The Theological course, including the study of Hebrew, Chaldee, and Syriac, and the Evidences of Natural and Revealed Religion, may be conveniently arranged under five heads. I. The Hebrew Language, with its Cognate Dialects, Chaldee and Syriac. II. The Evidences of Natural and Revealed Religion. III. The Criticism and Interpretation of the Old and New Testaments. IV. Ecclesiastical History. V. Pastoral Theology.

Of these branches of study it has been thought desirable to present the reader with the following Summary.

I. HEBREW, WITH ITS COGNATE DIALECTS, CHALDEE AND SYRIAC.

(EXTENDING OVER THE WHOLE FIVE YEARS.)

Part I. HEBREW Grammar, and exercises in writing Hebrew, with selections for reading from the Historical and Didactic Portions of the Hebrew Scriptures. Lectures on Hebrew Poetry, with selections for reading from the Book of Job, and from the Psalms. Selections from the Hebrew Prophets.

Part II. CHALDEE AND SYRIAC Grammar, with the Chaldee Portions of the Old Testament, and selections from the Old Syriac Version of the New Testament.—*The Rev. J. G. Robberds.*

II. EVIDENCES OF NATURAL AND REVEALED RELIGION.

(THIRD YEAR.)

Part I. NATURAL RELIGION.—I. Natural Religion defined. (1.) Atheism. Pantheism. Modes of proving the Existence of a God. 1. Argument a priori. 2. Argument a posteriori. Unity and Personality of God. Attributes of God. (2.) Duties and Expectations of men upon the principles of Natural Religion.—II. Actual state of the Pagan world in ancient and modern times.

Part II. REVEALED RELIGION.—I. Nature of the Evidence required to establish the truth of a Revelation. (1.) Philosophical Argument in favour of the Christian Religion. (2.) Historical Argument. (3.) Argument from Prophecy. (4.) Argument from Internal Evidence. (5.) Argument from the existence of Judaism, and the Jewish Scriptures. Objections considered. II. Modifications and Corrupt Forms of Christianity.—*The Rev. R. Wallace.*

III. CRITICISM AND INTERPRETATION OF THE OLD AND NEW TESTAMENTS.

(FOURTH YEAR.)

Part I. CRITICISM OF THE OLD TESTAMENT.—*Introduction.* Objects and Outline of the Course.—Language of the Old Testament; its Origin, History, Nature and Affinities.—I. *Canon of the Old Testament.* Its gradual formation. Distinction between Canonical and Apocryphal Books. Canons of Egypt and Palestine. Result. II. *Text of the Old Testament.* (1.) External Aspect of the Text. Alphabetical characters in use among the Hebrews at different periods. Vowel-points, Accents and Diacritical Marks. *Continua Scriptio.* Divisions into Books, Sections, Chapters and Verses. (2.) Internal condition of the Text.—*Period* 1. State of the Text before the Babylonish Captivity. 2. From the Captivity to the publication of the Septuagint. 3. From the publication of the Septuagint to the Revival of Hebrew Literature. 4. Talmudical Period. 5. Masoretic Period. 6. From the completion of the Masora to the Invention of Printing. 7. From the Invention of Printing to the present time.—(3.) Critical aids for a revision of the Text.—1. Parallel passages. 2. The Samaritan Pentateuch. 3. The Masora. 4. Ancient Versions. 5. Jewish and Christian Writers. 6. The Talmudists and

Rabbins. 7. Manuscripts. 8. Printed Editions. 9. Critical Conjecture.

Part II. INTERPRETATION OF THE OLD TESTAMENT. I. *Philology*. (1.) Sources.—1. Grammars, Lexicons, Concordances, and works illustrative of the Structure and Idioms of the Hebrew Language. 2. The Kindred Languages. 3. Ancient Interpreters. 4. Parallel Passages. (2.) Objects.—Explanation, 1st, of Separate words; 2ndly, of Combinations of words; 3rdly, of Grammatical and Rhetorical Figures.—II. *Hermeneutics*. (1.) General.—Modes and Laws of Interpretation, together with the Qualifications necessary to constitute a good interpreter of the Old Testament. (2.) Special.—Interpretation, 1st, of the Historical Books of the Old Testament; 2ndly, of the Moral and Didactic Books; 3rdly, of the Prophetic Books.—Recapitulation.—*The Rev. R. Wallace.*

(FIFTH YEAR.)

Part I. CRITICISM OF THE NEW TESTAMENT.—*Introduction*.—Objects and Outline of the Course.—Language of the New Testament; its Origin, History, Aramæan Complexion, Verbal and Idiomatic Peculiarities, Purity and Inspiration.—I. *Canon of the New Testament*. Its gradual formation. Distinction between Canonical and Apocryphal Books. Testimony of the Early Fathers. Canon of the old Syriac Version. Earliest known Catalogue of the Christian Scriptures. Catalogues of Origen and Eusebius. Later Catalogues of individual Fathers, and of Councils. Result.—II. *Text of the New Testament*. (1.) External Aspect of the Text. Punctuation. Iota Subscriptum. Aspirations and Accents. Blank Spaces between the words. Divisions into Chapters and Verses. Titles and Subscriptions of the Books. (2.) Internal Condition of the Text.—*Period 1*. State of the Text from the Apostolic Age to the time of Origen. 2. From the time of Origen to that of the Invention of Printing. 3. From the Invention of Printing to the publication of the Elzevir Edition of 1624. 4. From the publication of the Elzevir Edition of 1624 to the present time. (3.) Critical Aids for a revision of the Text.—1. Manuscripts, and their distribution into Recensions or Families. 2. Printed Editions. 3. Ancient Versions. 4. Fragments of Ancient Heretical writings. 5. Quotations in the writings of the Fathers. 6. Parallel Passages, including Quotations from the Old Testament.

Part II. INTERPRETATION OF THE NEW TESTAMENT—I. *Philology*.

— (1.) Sources. 1. Grammars, Lexicons and Concordances; Collections of Idioms and Phrases; and Philological Dissertations. 2. The Septuagint Version; the Apocryphal Books of the Old Testament; the Writings of Philo and Josephus; and the Versions of Aquila, Symmachus and Theodotion. 3. The Oriental Languages, including Talmudical and Rabbinical Hebrew. 4. The Ancient Interpreters. 5. Parallel Passages. (2.) Objects.—The same as in the Philology of the Old Testament.—II. *Hermeneutics*. (1.) General.—Modes and Laws of Interpretation, together with the Qualifications necessary to constitute a good interpreter of the New Testament. (2.) Special.—Interpretation, 1st, of the Historical Books of the New Testament; 2ndly, of the Epistles; 3rdly, of the Apocalypse.—Recapitulation.

In connexion with the Interpretation of the Hebrew and Christian Scriptures, particular attention is paid to the Geography and Antiquities of the Bible, to which a separate Lecture is devoted one day in each week, during the last two years of the Course.—*The Rev. R. Wallace*.

IV. ECCLESIASTICAL HISTORY.

(FOURTH AND FIFTH YEARS.)

INTRODUCTION. Sketch of the most important forms and developments of the Religious Principle prevalent in the Heathen World. Review of the history of Hebrew Monotheism till the age of Christ. *Period I*. From the origin of Christianity till the age of Constantine—Conflict of Heathenism and Christianity—Influence of Philosophy—Gnosticism—Development of the distinction between Orthodoxy and Heresy. *Period II*. From the age of Constantine to that of Charlemagne—Influence of temporal prosperity on Christianity—Growth of the hierarchical principle—Division of the Eastern and Western Churches—Origin and propagation of Mohammedanism. *Period III*. From the age of Charlemagne to the Reformation. Consolidation of the Papal hierarchy—The Schoolmen—The Crusades—Indications of the intellectual and moral movement which led to the Reformation. *Period IV*. From the Reformation to the French Revolution—Causes which modified the influence of the Reformation in different countries—Reaction in

favour of Catholicism—Religious wars of France, Germany, the Low Countries and Great Britain—Development of the idea of Toleration—Sketch of the doctrine and discipline, the moral influence, and the literary and philosophical culture, of Protestant Churches and Sects.

Each of these periods is subdivided into sections, in which the political and social condition of the period, the propagation and internal development of Christianity, the rise of Sects and Heresies, and the reciprocal influence of Christianity and Civilization, are brought successively under review.—*The Rev. J. J. Tayler, B.A.*

V. PASTORAL THEOLOGY.

(FOURTH AND FIFTH YEARS.)

Lectures on the objects which the student for the Christian Ministry ought more especially to keep in view; on the Qualifications and Duties of the Preacher, and the additional requisites of the Pastor; with selections from the sermons, and illustrations from the lives, of distinguished Christian Ministers. To these are added exercises in the composition and delivery of sermons; and, in the fifth year, occasional employment in Village and other Preaching.

In superintending the pulpit exercises of the students, the Professor of Pastoral Theology is assisted by the other Professors in the Theological Department; and among other plans which they have adopted, is that of a weekly religious service, conducted by two of the senior students in rotation. On these occasions the subject of discourse is one which has been announced the week before, and on which the students of the fourth and fifth years by turns prepare schemes. These schemes are read at the conclusion of the service, and with the sermon are given into the hands of the Professor of Pastoral Theology, who delivers them back to the Students when met in class, on the following Wednesday, with any remarks that have occurred to him on both the composition and delivery. The sermon is also occasionally read aloud, and made the subject of further remark and conversation at a subsequent and private meeting of the same Professor, and the Student by whom it was composed.—*The Rev. J. G. Robberds.*

MANCHESTER NEW COLLEGE.

INTRODUCTORY LECTURE,

BY THE REV. R. WALLACE,

PROFESSOR OF

CRITICAL AND EXEGETICAL THEOLOGY.

BEING THE FIRST OF THE SERIES OF INAUGURAL LECTURES IN THE
THEOLOGICAL DEPARTMENT, DELIVERED BY THE SEVERAL
PROFESSORS AT THE OPENING OF THE COLLEGE,
IN OCTOBER, 1840.

LONDON:

SIMPKIN, MARSHALL, AND CO., STATIONERS' HALL COURT;
AND J. GREEN, NEWGATE STREET.

1841.

T. Forrest, Printer, Manchester.

INTRODUCTORY LECTURE

TO THE

COURSE ON CRITICAL AND EXEGETICAL
THEOLOGY.

THAT a course of preparatory study in the various branches of Theology is essential, to qualify the Christian divine for an efficient discharge of his duty, is every day becoming more apparent. We see proofs of this, in the efforts which our dissenting brethren of various denominations are making, for the establishment of academical institutions; and every such instance in other religious bodies supplies a motive for renewed exertions in our own. It is surely no time for apathy and indifference on a subject, which so nearly concerns our prosperity, if not our very existence, as a separate denomination of Christians, when we see those, who till recently professed to hold in little estimation, if not actually to despise a learned ministry, making such strenuous, and (in a pecuniary point of view) successful efforts, to obtain for their preachers the advantages of a regular academical education. This is one of those signs of the times, from which, if we neglect to take warning, we may expect soon to follow, instead of leading our dissenting brethren of other denominations, in the career of knowledge, and in the pursuit of whatever is sound, enlightened and liberal.

We live in an age, in which no kind of knowledge remains stationary. New discoveries in philosophy are events of

daily occurrence. New fields of investigation are constantly presenting themselves in every walk of literature. Nor does Theology form an exception to that universal law of progression, to which all other kinds of knowledge are subject. If these move, that cannot remain fixed. If the minds of men are allowed to make natural science the object of free and unlimited investigation, vain will be every attempt to arrest the progress of inquiry on the many deeply interesting subjects embraced by the study of Theology, and to circumscribe it within the narrow bounds to which it was confined in the age of the Reformation.

The English Presbyterians, with whom Manchester New College originated, and by whom it has hitherto been chiefly, if not exclusively supported, have always ranked an enlightened theological education among the indispensable qualifications of the Christian ministry; and if their attempts to secure such an education for their ministers have not been at all times equally successful, this at least can with perfect truth be said of them,—that they have ever manifested a laudable desire for the general diffusion of knowledge, unrestricted by tests and subscriptions.

After the ejection of the Bartholomew Divines, on the 24th of August, 1662, the Presbyterian section of the Non-conformists, deprived of the benefit of a university education, began to devise other means of training up a succession of young men for the pastoral office; and some of them were induced to open private seminaries, with a view to perpetuate the advantages of a learned ministry, as far as that object could be secured, under the altered circumstances in which they found themselves. These seminaries formed the basis of our Dissenting Academies; and the character for sound theological learning, which some of the more eminent non-conformist ministers of the last century acquired, may be traced chiefly to the instruction afforded them in these institutions.

Among the non-subscribing ministers were some of the most accomplished scholars of the seventeenth century, who, by their labours as instructors of youth, did much to cherish a taste for theological literature. The arbitrary act, which deprived the Church of England of their services, opened to them new, and unexpected sources of usefulness; and the stores of erudition which they had acquired, while the two great national seats of learning were accessible to them, pre-eminently fitted them for the office of tutors, and enabled them to diffuse the benefits of a learned education among those, who were shut out, by their own conscientious scruples, from a participation in the advantages afforded by Oxford and Cambridge.

In the seminary of the Rev. John Woodhouse, an ancestor of the late Rev. John Simpson, of Bath, the students, besides being carried through an extensive course of general, or profane literature, were instructed in Hebrew, and in the elements of Christian Theology; and were required to read, and be examined in Grotius's treatise, "*De Veritate Christianæ Religionis*," and other approved works on the Evidences of Christianity. The Rev. Philip Henry, from whom several English dissenting families of the Presbyterian denomination are justly proud to trace their descent, made it his more particular object to ground in a knowledge of the Bible young men, who had gone through the ordinary course of college instruction elsewhere; and professed to teach them no other learning than scriptural learning. Similar establishments sprang up in different parts of the kingdom; and among others who devoted themselves to the office of instructors of youth, mention is made by the Non-conformist Historians of the Rev. Henry Newcome, of Manchester, who "united with the character of the pastor, that of the teacher of academical literature;" and who was succeeded in these offices by the Rev. John Chorlton, a native of Salford.

But I refrain from entering more at length upon the history

of Dissenting Academies, for the purpose of calling your attention at once to the College, which was established at Manchester between fifty and sixty years ago; and which was first entrusted to the joint management of the Rev. Dr. Barnes, and the Rev. Ralph Harrison, and ultimately transferred to York, where it has continued, for a period of thirty-seven years, under the able superintendence of the Rev. Charles Wellbeloved.

This institution was primarily designed for the instruction of young men, whose destination was the Christian ministry. It was thought desirable, however, for many reasons, not to confine it exclusively to this object; but to extend its benefits to those, who were likely, in future life, to devote themselves to secular employments. The course of instruction pursued in it has accordingly been such as to qualify young men for the learned professions, and the higher departments of commercial and civil life; as well as to enable those, whom the accidents of birth and fortune had rendered independent, and placed above the necessity of professional exertions, to cultivate an acquaintance with the various branches of learning and philosophy. That it has hitherto answered these purposes, though to a limited degree, and within a confined sphere, gratifying evidence might be adduced; and we may reasonably hope, that it will continue, under the new form which it has assumed, to supply our congregations with a succession of "scribes instructed to the kingdom heaven," and to secure to the lay members of our own body, and to the public at large, the benefits of a liberal and comprehensive course of education, unfettered by creeds or subscriptions of any kind.

It is to be lamented, however, that in all the Dissenting Academies or Colleges there has hitherto been more or less of that imperfection, which must of necessity cling to educational establishments, whose success depends upon the contributions of a small section of the Christian community; and which is inseparable from the attempt to exact from one

person the discharge of duties, requiring, and in institutions possessed of ampler funds, receiving the attention of many. Sometimes the whole conduct of a Dissenting Academy has devolved upon a single individual ; and the offices of Classical, Mathematical, and Theological tutor have been united in one person. I find a tutor of this very institution, in an early stage of its history, complaining of the heavy duties which were temporarily imposed upon him, in consequence of the inadequacy of its funds ;*—duties which, in the estimation of some, were more than sufficient to have occupied the attention of three separate Professors, but to the discharge of which if any one individual could be thought competent, he was himself that individual. I allude to the Rev. George Walker, whose connexion with this College extended from the year 1798 to 1803, and of whom Mr. Wakefield says, “ This gentleman, take him for all in all, possesses the greatest variety of knowledge, with the most masculine understanding, of any man I ever knew.”—But I rejoice to say, that, after the removal of the College to York, its funds, though far from keeping pace with the growing intelligence of the age, were such as to enable the managing committee to secure the services of tutors, pre-eminently qualified to fill their several departments, and inferior to none of their contemporaries in the extent of their acquirements, or in the ability to discharge, with satisfaction to its friends, and with advantage to the public, the arduous and important duties in which they were engaged. The institution over which they watched with such assiduous attention, and which has grown up to maturity under their fostering care, is now re-transplanted into its native soil ; and if the past may be taken as any pledge of the future, it will not only take deep root and flourish, but

* Memoir prefixed to “*Essays on Various Subjects*, by George Walker, F.R.S. Late Professor of Theology at the New College, and President of the Philosophical and Literary Society, Manchester.” pp. ccv. ccvi.

yield fruits of knowledge and virtue, which will realize the most sanguine expectations of its friends and supporters.

The bringing of the College back to Manchester has led to arrangements, which, there is every reason to believe, will materially contribute to its usefulness, as a place of general education. In future, the literary and scientific departments, as the public has already been apprized by advertisement, will be kept entirely distinct from the theological. This, indeed, was to a considerable extent the case at York; for attendance in the Hebrew and Evidence classes by the lay students was there quite optional. All the young men, however, were expected to be present at the college prayers, and other religious exercises; and so long as this continued to be the case, doubts might perhaps not unreasonably be entertained by some parents, as to the propriety of sending their sons thither as lay students. But no similar ground of objection can exist under the present altered circumstances of the institution; in which it is proposed, that, in addition to a weekly religious exercise in the Common-Hall, to be attended by the divinity students, they alone shall assemble for prayers in the theological lecture-room, before the commencement of the business of each day. The two classes of alumni will thus be kept entirely distinct, except as regards their joint attendance at the lectures of the secular professors; and the distinction thus established will, I am persuaded, be found to be highly beneficial, not only as exciting a laudable spirit of emulation among all the students, in their literary and scientific pursuits, but also as keeping the minds of those who are destined for the Christian Ministry constantly alive to the duties and responsibilities of their future profession.

In the conduct of the theological department some important changes have been introduced. The committee, with a view to the more efficient working of the institution under its new form, have entrusted *Historical Theology* to the hands of a separate professor. By this arrangement, it

is obvious, that, what is done in the department of Ecclesiastical History, will be more effectually done, than by regarding this as a mere appendage to the usual theological course; and that one very interesting branch of preparatory study will thus receive a degree of attention, which it has hitherto been impossible to devote to it. Another change effected by the Committee is the appointment of a separate professorship for *Pastoral Theology*, and the *Hebrew, Chaldee, and Syriac Languages*. This will be a great relief to the professor of *Critical and Exegetical Theology*, and will enable him to form a class in *Biblical Antiquities*, a branch of study, which, to the candidate for the Christian Ministry, may be pronounced indispensable, and the absence of which must always be regarded as a material defect in any course of theological instruction.

By means of these new arrangements, one important step has been taken towards realizing a favourite idea of my excellent friend and colleague, the Rev. John James Tayler, which, if I am not mistaken in the signature, (Philalethes Mancuniensis,) he has embodied in a late communication to *The Christian Teacher*.* “It is greatly to be wished,” says the writer of the article to which I allude, “that in all colleges and universities there were a number of men, supported by endowments, or the free contributions of Christians of all denominations, who might be left to devote the whole strength of their minds, unfettered by any restrictions from creeds or confessions of faith, to the investigation and propagation of truth in the several departments of learning, which would constitute a complete course of theological instruction. Such men would open sources of knowledge, from which the minds of the future preachers, the practical administrators of *religion* as distinct from *theology*, would be replenished with the materials for enabling them to discharge their proper pastoral duties with efficiency and intelligence. Here each succes-

* *Christian Teacher*, May 1838. p. 262.

sive generation of ministers, in passing through their theological course, would be brought up to the actual standard of knowledge and opinion, by teachers, whose sole business it would be to be constantly accumulating fresh treasures of learning for the benefit of the young persons who sit one generation after another under their instruction, and then pass into the world to dispense the light which they have so acquired, among the wide masses of their fellow men."

I shall now advert more particularly to that portion of the business of this institution, the superintendence of which will in future devolve upon myself.

At York, *the Evidences of Natural and Revealed Religion* formed a part of the third year's course, preparatory to entering upon *the Criticism and Interpretation of the Old and New Testaments*, to which the studies of the fourth and fifth years were chiefly devoted. Now although a course of evidences unquestionably forms a distinct branch of theology, and is usually studied apart from Biblical Criticism and Interpretation, there is no absolute necessity, I apprehend, that it should follow rather than precede these. In the plan of theological study marked out by the late Rev. William Wood, of Leeds, to which his biographer has justly applied the epithets "Comprehensive" and "Enlightened," the evidences of natural and revealed religion occupied the first place. "Having thus prepared the way, by establishing the possibility of a divine revelation, by shewing the proper proofs upon which it ought to rest, and by obviating such objections as might arise from some circumstances attending the evidences of the Jewish and Christian religions, he proceeded," we are told, "to the examination of every book of the Old and New Testaments, in the order, as far as he could discover it, of their respective publication."* To this plan of study Bishop Marsh opposes what he considers a fatal objection, contending that

* Wellbeloved's *Memoirs of the Life and Writings of the late Rev. William Wood*, F. L. S. pp. 37, 38.

the Criticism and Interpretation of the Bible should precede the study of the evidences for the divine origin of the religion contained in it.”* He is led to this conclusion, by a consideration of the supposed dependance of one branch of theology upon another, and a presumed logical connexion, or order of sequence, in its several parts. The truth is, that many of the subjects to which it is necessary to direct the attention of the theological student often branch out, and run as it were into each other ; so that without occasional delays and digressions, much must be taken for granted by him, whatever order of study he may pursue. Thus, doubts upon points connected with the Evidences of Judaism and Christianity may often suggest themselves in a course of Biblical Interpretation ; and in studying the evidences of revealed religion, great advantages would sometimes result from a critical knowledge of the Jewish and Christian Scriptures. There is, it must be admitted, much plausibility in the observation of Bishop Marsh, that a person should “ Learn to *understand* the Bible, before he can judge of its pretensions to divine authority.”† But under this phraseology, as it appears to me, lurks a fallacy : for the unlearned reader, who peruses his Bible with attention, and with such aids as are now within the reach of every one, may surely *understand* enough of it to enable him to form a judgment respecting its claims to divine authority, while the critical student, after all the labour which he can bestow upon it, will be compelled to admit, that there are portions of it which he cannot fully *understand*. On the other hand, it is admitted, that many collateral inquiries will arise, in a course of Christian Evidences, out of the peculiar difficulties, which certain passages of Scripture present. But it seems far better, on the whole, that the theological student should be taught to suspend his judgment upon these, till

* Lectures on the Criticism and Interpretation of the Bible, &c., by Herbert Marsh, D.D. F.R.S. and F.S.A. &c. Preliminary Lecture ii. p.22.

† p. 29.

they come under his consideration in their proper order in the Bible, than that he should plunge at once into the depths of Critical and Exegetical Theology, and take upon trust, during a great part of his course, the authenticity, credibility, and divine authority of a collection of writings, extending over so large a portion of time, composed at such widely different periods, embracing such a variety of matter, and requiring such immense labour and application to obtain a critical knowledge of their contents. For these reasons, then, the order of study which I propose to follow will not differ from that which has been pursued, with so much advantage, by my venerable and highly-respected predecessor.

In treating upon the subjects which must pass in review before me, the course which I shall have to pursue will be, for the most part, a plain and straight-forward one. Questions, indeed, will arise, on which no small diversity of opinion will be found to have existed among men of the first eminence in the theological world, and others will occasionally present themselves, which will perhaps require a fuller investigation, and a more liberal mode of treatment, than they have usually received in the divinity schools of our own country : but in Critical and Exegetical Theology, when pursued in a liberal spirit, there is little or nothing of a sectarian and exclusive character, and many of the subjects to which it introduces the student have already been so thoroughly investigated, and so amply discussed, that they afford but small scope for originality. “ If the lecturer compiles with judgment what will be most useful to his particular hearers,” says Dr. John Hey, “ and sometimes advances a step or two beyond his predecessors, he does all that ought to be expected from him. In examining what has been already said, he will naturally think for himself, from whence *something* original will result ; and, if one man improves one subject a little, and another another, there is an advancement of knowledge upon the whole. Where subjects have occasioned much dispute, and no decision

has been made upon them, in which the generality have acquiesced, it may often be better to content one's self with giving clear accounts of old opinions, than to aim at establishing some new one."*

Adopting these as sentiments, to which no just or well-founded exception can be made, I shall endeavour to direct my course by them. What is really new and at the same time valuable, I shall not be backward in introducing to the notice of my classes. But beyond this I shall not think it desirable to proceed; and it will at all times be an object of my especial care, not to remove, or in any way to disturb those ancient and venerable land-marks, which divide the rich and fertile province of Revealed Religion from the barren regions of scepticism and unbelief. With these views, I shall not fail to recommend those standard works, in which the theological literature of our own country abounds; and which for depth of thought, solidity of judgment, and extent of erudition have never been surpassed. Nor shall I be slow to avail myself of other approved sources of information, and particularly of those which have been opened to the theological student, by the indefatigable researches of the Germans, during the last and the present century.

It has been too much the practice with a certain class of English writers, to include under one sweeping sentence of denunciation all the speculative theology, which has appeared in Germany from the time of Semler to the present day. Such writers evince a very superficial acquaintance with the progress of theological knowledge in that country. It is not denied, that much of what is imported into England, under the name of German Theology, is little better than a refined species of infidelity; but it is at the same time contended, that there is much of a truly valuable character in the writings of the more eminent German divines and professors,

* Lectures in Divinity, delivered in the University of Cambridge, by John Hey, D. D. as Norrisian Professor.—*Advertisement*.

which merits the regard, and will amply repay the attention of the British Theologian. I allude more particularly, in this latter remark, not to those wild and daring speculations, which tend to the subversion of all that has hitherto been deemed sacred and venerable, and which have been disowned, or discarded by the great body of German divines themselves; but to those opinions, which have been able to maintain their ground, and which may be considered as the fair and legitimate offspring of the theological inquiries of the last century.

The industry and research of the Germans, and the fearless spirit of investigation by which they are animated, have led to the most important results, in almost every department of Critical Theology; and it may be confidently asserted, without detriment to the justly acquired reputation of individual theologians in other countries, that to the Germans we are principally indebted for the present advanced state of Biblical Science. Nor can it be denied, that the Germans stand pre-eminent among the Scriptural expositors and commentators of modern times. But for this they are in some measure indebted to the Protestant Dissenters of England; for it was unquestionably owing to the liberal tone of criticism which pervaded the writings of such men as Peirce and Hallet, Chandler, Benson and Taylor, who were the first to carry out to their legitimate extent the principles of interpretation suggested by Mr. Locke, that the expository theology of the Germans received such a powerful impulse, and made such rapid advances, in the latter part of the last century. The efforts which have recently been made, by the orthodox divines both of England and America, to revive and extend a taste for theological studies, and which have shewed themselves principally in the translation of works written by Germans, and in the publication of *Biblical Cabinets*, *Biblical Repositories*, and other collections bearing similar titles, and derived chiefly from German sources, exhibit, in a striking point of view, the extent of our obligations to the writers of

Germany. It must nevertheless be admitted, that the works of some of the German commentators require to be used with discrimination. Though the palm of superiority may be freely accorded to them as verbal critics and interpreters, the cautious student will be far from approving of that bold and reckless spirit of innovation, which has displayed itself in some of their writings ; and will have but little sympathy with those antsupernatural tendencies, which have led some of them to divest Christianity of its miraculous character, for the purpose of advancing natural religion at its expense, or of reducing it to a mere part of the general scheme of God's providence for the benefit of the human race.

It still remains for me to add a remark or two on the subject of Dogmatic Theology ; a subject upon which I should have studiously refrained from touching, on the present occasion, had not the situation in which I am placed rendered it imperative upon me to say something.

As regards lectures expressly upon points of doctrine, the practice has been by no means uniform, in institutions founded and supported by the English Dissenters. Some tutors have made it a matter of conscience to give such lectures, as a means of guarding their pupils against latitudinarian influences ; while others have studiously refrained from this, or any other course, which could be supposed to give an improper bias to the religious opinions of the young men entrusted to their charge.

The course of lectures composed by Dr. Doddridge may be regarded as a fair specimen of the kind of text-book, used among the Protestant Dissenters, till the establishment of the Colleges at Hackney and Manchester. It is drawn up in the mathematical form, and has the usual mathematical terms, displayed in the same regular and systematic order, and following each other with as much exactness and precision, as in a professed treatise on Geometry. Each subject of discussion is stated in the form of a proposition, and accom-

panied by its appropriate solution or demonstration, to which are subjoined scholia and corollaries, so as to give it the appearance of that kind of proof, of which, strictly speaking, mathematical truths alone are susceptible. This plan was borrowed by Dr. Doddridge from his tutor, the Rev. John Jennings of Hinckley, from whose manuscript, written in Latin, some of the earlier parts of the Doctor's work are known to have been a translation.* The first deviation from it appears to have been introduced by the Rev. Thomas Belsham, who thus describes his mode of lecturing, during the latter part of the time which he spent at Daventry. "My method of instructing my pupils is to state *every system*, to propose the arguments for, and the objections against it, to direct them to a critical investigation of the true meaning of the sacred oracles, to recommend candour, diligence, humility, impartiality, patience, and perseverance in the pursuit of truth, and fervent prayer to God for divine illumination. I then leave them to judge for themselves, as in the presence of God, and accountable to him."†

The whole of the doctrinal instruction given by Dr. John Taylor, who filled the office of theological tutor at Warrington, from the time of its establishment, in the year 1757, till his death in 1761, appears to have been founded upon the view of the divine dispensations, contained in his "Scheme of Scripture Divinity," which he used as a text-book; and to which Bishop Watson has assigned a conspicuous place in his "Collection of Theological Tracts, in six volumes."‡ The student was not pledged to any particular system of doctrine, but left to pursue his inquiries with the most perfect freedom; and nothing can be more admirable, or worthy of adoption by all theological lecturers, than the following series of

* A Course of Lectures on the principal subjects in Pneumatology, Ethics and Divinity, &c. by the late Rev. Philip Doddridge, D. D. 4to. 1776.
—*Advertisement.*

† Memoirs of the late Rev. Thomas Belsham, by John Williams. p. 328.

‡ Vol. i. The Preface. p. 1.

exhortations which he was in the habit of addressing to each of his pupils, on the commencement of his divinity course. "I. I do solemnly charge you, in the name of the God of truth, and of our Lord Jesus Christ, who is the way, the truth, and the life, and before whose judgment-seat you must in no long time appear, that in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the holy scriptures, or in the nature of things, and the dictates of reason; cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded conjecture. II. That you admit, embrace, or assent to no principle, or sentiment, by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from revelation, or the reason of things. III. That, if at any time hereafter, any principle or sentiment, by me taught or advanced, or by you admitted or embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect, or totally reject such principle or sentiment. IV. That you keep your mind always open to evidence: that you labour to banish from your breast all prejudice, prepossession, and party zeal: that you study to live in peace and love with all your fellow Christians: and that you steadily assert for yourself, and freely allow to others, the unalienable rights of judgment and conscience."*

Dr. Aikin, the successor of Dr. Taylor, for want of a better text-book, used that of Doddridge; to which, however, he did not exclusively confine himself. He made it his object, like Mr. Belsham, to lay before his pupils a strictly impartial view of the several doctrinal schemes, which have prevailed among the different sects of the Christian world; leaving them, without further guidance, to make their own selection from the systems, thus indiscriminately brought together. In

* Ibid.

this plan of lecturing it is undeniable, that there is much to win the attention, and attract the regard of the youthful mind ; but it is equally clear, that there is at the same time much to excite, and nourish within it feelings of presumption and vanity. To adopt the language of the Rev. William Turner, of Newcastle, who has for so many years discharged with singular faithfulness the office of visitor to this institution,—“ It may be doubted whether the plan of bringing the doctrines of fallible men successively in review, before a set of youthful hearers, might not be likely either to lead them to fix upon some ‘master’ in theology ; or to make them conceited sciolists, imagining themselves at once fully qualified to judge and decide on questions, which have exercised the wits of the wisest and best of men: or else to induce the opposite extreme of scepticism on subjects with regard to which they find such men coming to such different, and even opposite conclusions. * * * Is it not likely, that a steady and settled, as well as free and unbiassed system of opinions, touching the doctrines of revelation, will be formed, with greater advantage, by a careful critical examination of the original Scriptures ? When these have been closely investigated, the mind will be better prepared to judge, with greater ability as well as fairness, concerning the result of other men’s researches.”* To these judicious remarks I may perhaps be permitted to add, that, if the avowed object of the lecturer be to compare different systems of doctrine, for the purpose of deciding as to their respective claims upon the attention of his auditors, he will attain that object in a very imperfect degree, if he content himself with giving a sketch of the systems themselves, or even with setting forth the arguments by which they have been supported by their respective authors and advocates. Far more instructive to his pupils, and far more conducive to the end which he professes to have

* Monthly Repository of Theology and General Literature. vol. viii. p. 168.

in view will it be, to trace these systems to the states of feeling and opinion in which they originated ; to review the controversies which they have excited ; to point out the successive changes and modifications which they have undergone ; and to develop the influences, by which they have obtained a hold upon the hearts and minds of those who have embraced them. If, again, the sole object of the lecturer be to indoctrinate his pupils, he will rigidly confine himself within the limits of his own favourite system ; and carefully shut out from their view every ray of light, proceeding from other quarters. There needs no argument to shew, that neither of these objects falls within the province of the lecturer on Critical and Exegetical Theology. His end will be much more honourably and effectually attained, by confining himself to an examination of the Scriptures, according to the established principles of criticism and interpretation ; and by avoiding, as far as he is able, all immediate contact with systems of mere human invention.

There is nothing novel in the assertion, that instructors in every other branch of knowledge are careful to direct the attention of their pupils to universally recognized principles, and regard the consideration of disputed questions as a matter of secondary importance. Nor has any sufficient reason ever yet been assigned, why the same plan should not be adopted in teaching Theology. Unfortunately, however, for the interests of sacred truth, this is the only department of human inquiry, in which generally received principles are abandoned, for the purpose of entering upon the discussion of doubtful points. The mind of the student is commonly pre-occupied by notions, which have been engrafted upon Christianity, rather than imbued with the principles of Christianity itself ; and he thus too frequently becomes the prejudiced advocate of some exclusive system of dogmas, instead of the able and faithful expounder of the oracles of God. This is the natural

and unavoidable result of seeking for the fundamental principles of the Gospel in the subtle distinctions of the schools, rather than in the plain and simple declarations of the New Testament. If we would understand Christianity, and gain a clear perception of the important truths which it unfolds, we must study it in the form in which it is conveyed to us in the writings of the Evangelists and Apostles. In those invaluable records is contained all that mankind can ever learn respecting the religion of Jesus Christ. The doctrinal schemes, which have prevailed in different ages and countries, owe not their development merely, but their origin, to the controversies, which have sprung up from time to time in the bosom of the Christian church; and as matters pertaining to the province of the Ecclesiastical Historian, it cannot be denied that they possess a high degree of interest. But beyond this, I conceive, they have no more claim upon the attention of the theologian, than the speculations of the Gnostics, or the dreams of the Millennarians.

Before I bring this address to a close, it will be expected that I should allude to the method of lecturing adopted, and consistently followed out, by my immediate predecessor, the Rev. Charles Wellbeloved; and in doing this, "I may be allowed," in the words of my friend Mr. Robberds, "to thank him for the respect which he always paid to the rights of the human mind; for the care with which he always abstained from attempting to influence, to bias our inquiries; for so regularly reminding us of our responsibility to the God of truth, for the manner in which we used the opportunities and means which God had given us of attaining to a knowledge of the truth. We know that, in this age and country, there are many persons, who cannot understand how this should be the duty of a theological tutor; many, who would have him not only superintend and assist the studies, but anticipate and provide for the conclusions of the pupils; who

would have him do his utmost to make the succeeding generation, in all its opinions, in all its feelings and sentiments, no more than an exact counterpart of all preceding generations. We all appreciate and thank him for the manner in which he discharged his sacred trust in respect of us. We can thank him, and I am persuaded that we all of us do thank him, for the entire absence of dogmatism which there ever was in his instructions to us. We thank him, that, instead of labouring to make our minds the passive recipients of his own, or of other men's opinions, he sought rather to awaken in us the love of truth, wherever it might appear to be found, and wherever it might seem to lead us."* Cordially concurring as I do in the feelings which dictated this expression of grateful obligation to Mr. Wellbeloved, I shall regard it as my sacred duty, in the capacity of his successor, not to inculcate any formal scheme of doctrine; but simply to conduct my classes through a critical investigation of the Bible, and to supply them with the means of ascertaining for themselves what it teaches. By pursuing this course, with a steady view to the interests of truth, and the sacred rights of conscience, I trust I shall be enabled to avoid the evils, inseparable from every scheme of Systematic Divinity; and at the same time to steer clear of the not less dangerous error of presenting to the youthful mind, under the notion of a rigid impartiality, nothing more than a heterogeneous mass of discordant and conflicting opinions.

However strong our prepossessions in favour of any religious sentiments may be, (and none of us is entirely free from such prepossessions,) every single-minded Christian will prefer truth to system. In all his inquiries truth will be the one object to be sought. To aim at anything short of this were to practise upon one's self the grossest of all delusions. Next

* Proceedings on Occasion of the Presentation of a Testimonial of Respect and Affection to the Rev. Charles Wellbeloved. p. 19.

to virtue, truth is the most valuable of all earthly acquisitions ; and, whatever may be the aim of other teachers of theology, for myself I can say, that I shall have no higher ambition, in the situation to which I have been appointed in this institution, than to act as a pioneer in leading others on to truth.

PATIEMURNE EXTINGUI AUT OPPRIMI VERITATEM ? EGO VERO LIBENTIVS VEL SUB HOC ONERE DEFECERIM.—*Lactantius de Opificio Dei. c. xx.*

MANCHESTER NEW COLLEGE.

INTRODUCTORY LECTURE,

BY THE REV. J. G. ROBBERDS,

PROFESSOR OF

PASTORAL THEOLOGY, AND THE HEBREW, CHALDEE
AND SYRIAC LANGUAGES.

BEING THE SECOND OF THE SERIES OF INAUGURAL LECTURES IN THE
THEOLOGICAL DEPARTMENT, DELIVERED BY THE SEVERAL PROFESSORS
AT THE OPENING OF THE COLLEGE, IN OCTOBER, 1840.

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INTRODUCTORY LECTURE

TO THE COURSES ON

PASTORAL THEOLOGY, AND THE HEBREW, CHALDEE AND SYRIAC LANGUAGES.

IN the announcement of the address to be this day delivered, Pastoral Theology takes precedence of the Languages which are to be taught by the same Professor. But the order now proposed to be followed is that in which the two departments were successively undertaken. Another reason will, probably, be perceived in the course of the remarks about to be laid before you, for speaking first of the Languages.

The Hebrew Language, as one of the oldest in the world, might well seem deserving of attention independently of its connection with Theology. As the language of historians, moralists, and poets, the latest of whom lived more than two thousand years ago, and whose writings, in their respective dates, range over a period of, at least, a thousand years more, and probably contain fragments that have descended from a much higher antiquity than the age of their oldest known or reputed author, it might seem strongly recommended to a place among the studies of a liberal and learned education. These earliest chroniclers of the things done and said in the days of their fathers as well as in their own,—these eldest voices of the human race, which break forth from the darkness of the past to tell us how men, so very long ago,

and through so many successive generations, thought, felt, believed, were instructed, admonished, and comforted,—might be expected to attract some portion, at least, of that curiosity which is awakened by the records and memorials of later times. The language of Palestine might be thought to have claims on the attention and reverence of the scholar, as well as the languages of Greece and Rome.

The moral and religious importance too of the writings which are transmitted to us in this language,—the antecedent probability, that the first teachers and historians of Christianity would have their minds deeply imbued with the spirit of Hebrew literature and theology, as well as their modes of expression very much influenced by their familiarity with the sacred books of their nation; and the fact, that, throughout the New Testament, there are continual references and appeals to what had been taught, believed, and predicted in the Old;—in short, the close, or rather, as to many it seems, inseparable connection between the Jewish and the Christian systems of morality and religion, as the one designedly and providentially introductory to the other, would appear to demand for the Hebrew language a much greater degree of attention than, in this country at least, it has yet received.

The most ancient and valuable remains of Hebrew Literature, are indeed, to a great degree, made accessible to all from early childhood, in a version not only venerable for its age, but justly endeared to us by its simple and artless beauty, sufficiently removed too from the language of modern times and ordinary life, to give it very much the character of an original. But, not to speak of the inaccuracies which have been repeatedly acknowledged in that version by the learned of various denominations, even if it were the very best that could be made, it could not altogether supply the place of the original. “If” (says Dr. Nicholson in the preface to his translation of Professor Ewald’s Grammar,*) “there is

an infinite pleasure in enjoying the national poetry of any people in its original form, if there is an indefinable something, the characteristic of the national mind and external state, which only lives in its native tongue, this is doubly true of Hebrew. No language loses more by translation; for we can only translate it into a language of a different family, climate, and state of civilization. Hebrew is the language of man in his infancy, ere his reasoning powers have supplanted the feelings; simple in its structure, childlike, truthful in expression, the very language of the heart in the household affections, in the ardour of faith or the abyss of despair; or, if dignified, sublime in simple majesty, re-calling in its commonest metaphors, the tent, the desert, and the pastoral life of the patriarchal ages:—and can we translate such a language as this into that of times and peoples who have grown grey in philosophy and the world, and who are artificial or callous in those feelings which the Hebrew expressed with the honest fervour of youth? No, the Hebrew Muse, as aforetime, hangs her harp on the willows, and refuses to sing her native songs in a strange land.”

Notwithstanding, however, the claims of the Hebrew language to more general attention, the study of it has been left in this country, with few exceptions, to the members of one particular profession. If allowed to be desirable, it has been thought so chiefly in the case of students for the ministry. And for their pursuit of it provision has rarely been made previously to the commencement of their College education. The only provision too then made, in Dissenting Colleges at least, has often been merely an appendage to other very numerous and weighty duties of the Theological Tutor. Nor has a greater division of labour, such as there is in our ancient Universities, been always successful in promoting the study of Hebrew among the candidates for the Ministry. Professor Lee of Cambridge, in the preface to his Hebrew Grammar, (page 19.*) laments as “one of the greatest mis-

* 2d. Edition.

fortunes to this country in general, and to the interest of true religion in particular, that so little encouragement is given in our Universities to the study of sacred literature." And not many years have passed since the late Bishop Burgess, in repeated publications expressly intended to recommend and facilitate the study of the Hebrew Language, sufficiently evinced his opinion of the neglect into which it had fallen among his clerical brethren.

It would appear, from the greater demand which there now is for Hebrew Grammars and Lexicons, that there is, at length, a more widely awakened attention to the importance of this study. Still, however, with respect to the provision made for its encouragement, as well as to the number of distinguished Hebraists, there is a striking contrast between this country and Germany. Here, as was before mentioned, the very first elements of the language are rarely learned before the commencement of the College education. There the student "is expected to be able to construe any passage in the prosaical books of the Old Testament," before he enters the University. In our Colleges there is seldom more than one lecturer on the language, who, generally, has to divide his time and attention among several different classes. In those of Germany, besides public lectures by a Professor, five or six times a week, on some one book of the Old Testament selected at his pleasure, and to which he can devote himself during the whole session, there are opportunities of profiting by the instructions of private lecturers, whose competition is also a perpetual stimulus to the exertions of the Professor.*

It is not for the individual who now addresses you to pretend, that he can offer to his pupils advantages in the least to be compared with these. With much of his time required for other employments, without experience, hitherto,

* See Nicholson's Preface to his translation of Ewald's Grammar, and especially pages iv—viii.

in teaching a language on which, for many years, he has bestowed only the attention of a self-directed learner, he cannot hope to be more, at first, than a very imperfect guide to other learners. What time too he can bestow upon his duties as a teacher, he will have to distribute among pupils in very different stages of progress.

These are considerations which would make him feel very presumptuous in having undertaken such an office, if it were one which he had himself sought. But having consented, at the urgent request of others, to take some department in connection with an institution to which he is certainly desirous of giving whatever help he can, he naturally was most disposed to try that mode of making himself useful which was most in accordance with a favourite study of his own.

In the department which he has thus been induced to attempt, it is his wish, if he may not yet speak of his hope, to lead the students for the ministry, during the five years of their stay in the College, through a very full course of reading in the Hebrew Scriptures. Besides engaging them in exercises fitted to give them a grammatical knowledge of the language, he proposes to himself the farther object of directing their attention to the most beautiful, interesting, and particularly valuable portions of the writings which compose its treasures. In aid of this purpose, he intends to divide with them the work of translating the passages selected for study, requiring of them fully to prepare a part, and then himself reading and explaining to them the remainder. By such prelections of the tutor, in addition to the preparations of the students, it is thought that both the speed and the pleasure of their progress may be considerably increased.

A few words may be added on the reasons for teaching the pronunciation and grammar of the Hebrew language according to the vowel points, instead of continuing the certainly easier method, hitherto pursued in the College, of altogether neglecting them. *It is not denied that the original

invention of them, and still more the completion of the system which they gradually introduced, was long subsequent to the time when Hebrew was a living language. It is admitted too that there is now great uncertainty about the particular sounds which some of them were intended to indicate. Still they are thought not unlikely to have preserved, in a considerable degree, what was, at the time of their origin, the traditional pronunciation of the language, as well as the traditional interpretation of its ancient remains. And if it may not unreasonably be suspected, that they have often displaced from the original words letters whose powers they have usurped, they at least may help us to ascertain what those letters and their powers were. On the whole, their value, for the purposes of the student, seems to be like that of those ancient versions and commentaries which it would be, confessedly, unwise to neglect, however absurd it would be implicitly and on all occasions to trust them. To these considerations it may be added, that the opinions and practice of almost all the most eminent Hebraists in this country and on the continent, (more especially in Germany, where the opposite system is represented as "long since utterly exploded,") are in favour of teaching Hebrew with the points.* And as it is possible that students, after the completion of their course in this College, may occasionally wish to pass some time in a foreign, and particularly a German University, it does not seem desirable, if Hebrew should be one of the studies proposed to be continued there, that they should then have to encounter the difficulty of finding it pronounced and taught in a manner altogether new to them.

In addition to the Hebrew Language, it is intended to give the students an opportunity of acquiring a sufficient acquaintance with the Chaldee, or more properly, East Aramæan, to read with ease those portions of the Jewish Scriptures which are the most ancient remains of that dialect.

* Nicholson.

The sameness of its letters and points with those of the Hebrew, the few particulars in which its grammar differs from that of the latter, and its close affinity throughout to the language which it supplanted, render its acquirement a task of no great difficulty, (especially to the limited extent which has been mentioned,) to those who have made that proficiency in Hebrew which may be expected from students in the fourth year of their course. It will be at their option afterwards, in their private studies, to extend their acquaintance with this "language of learning and translation," as the Jews have variously called the same dialect, in those Rabbinical writings and paraphrases of the Hebrew Scriptures, (some of which latter in particular are not without their value,) in the composition of which it has been used.

From the Chaldee the transition will be easy to the other and western branch of the Aramæan Language, more commonly called the Syriac; which it is also intended that the students of the fourth and fifth years shall have the opportunity of learning. Here a little more difficulty is presented at first by the different characters of the alphabet, which, however, in other respects, such as the order, names, and powers of the letters, corresponds with that of the Hebrew. There are also, as in the Chaldee, some differences in the grammar, especially in the elementary parts. But there is again a very close affinity between the two languages; so that there is, in reality, nothing very formidable in the Syriac to any one who is a proficient in Hebrew. And there is, to invite and reward this additional study, the especial excellence of the old Syriac version of the New Testament. Repeated perusals of that version, and comparisons of it with the best critical editions of the Greek text, have given me a very high opinion of its value as a critical authority. It almost uniformly accords with the most approved readings, and, perhaps, altogether exhibits a more correct representation of what the authors originally wrote, than any single Greek manuscript extant, however

ancient. Not unfrequently too its aid is important to the interpreter, by shewing how a Greek word or phrase, itself, perhaps, of ambiguous meaning, was understood at the very early period when this translation was made ; or, (where the record is of discourses and conversations in which, most probably, the Syriac was the language used,) by indicating the exact expression of which the Greek was intended to be a counterpart. And this last consideration suggests an additional reason for taking an interest in this particular language. It carries us back to the fields and villages of Palestine, at the time when they were visited by the Great Instructor and Saviour of men. Its words and phrases are many of them the very same which were heard from him by the fishermen and peasants of Galilee. They are the same which often passed in familiar conversation between him and his companions. They are the same which, as uttered by him, were often words of grace and mercy and power, to the penitent whom he assured of forgiveness, the timid whom he encouraged, the sorrowing whom he comforted, the diseased in body and mind whom he restored to health, and the dead whom he commanded back to life. This is a thought which, perhaps, may appear peculiarly to recommend the Syriac language as worthy of being studied by candidates for the Christian Ministry, and who, as such, can hardly use too many means of bringing their minds into company and communion with their Divine Master.

And here we are come to a sort of connecting point between the teaching of the languages which have been mentioned, and the department of Pastoral Theology; which the same individual, again much more in compliance with the request of others than from confidence in his own fitness for the office, has been induced to undertake. Before this addition to his duties was proposed, he had intended, as he has before stated, to make the Hebrew and Syriac studies of his pupils subservient to the purpose of storing their minds as much as possible, with the rich materials for both moral and

religious edification which are contained in the Scriptures of the Old and New Testaments. He had already promised himself free range with them over the choicest fields of sacred literature, gathering the flowers and the fruits, and leaving the rough places and thorny ways to be explored and disentangled by those who might have more of both patience and skill for the task. And thus, it seemed to him, without the name of a distinct department, he might do something towards imbuing the minds of the students with the practical wisdom and deeply devotional spirit of those invaluable records, in which, notwithstanding some things hard to be understood, or capable of being variously understood, God has most invitingly revealed himself to man, and man, though with the consciousness of a sinner, yet with the confidence also of a child, has poured forth his heart unto God. In conjunction too with the other Theological Professors, he was prepared to encourage and assist the candidates for the Christian Ministry in such exercises as might seem fitted to prepare them for an efficient performance of their future pulpit services; keeping all the while in their view, as the first and indispensable requisite for their successful teaching of religion, that they must themselves feel its power. By periodical meetings of the Professors and the Students for purposes of this kind, together with the opportunities of more familiar suggestion and influence likely to grow out of that friendly intercourse which is intended to be kept up between the two parties,—which is intended, at least, by the Professors, and will not, it may be confidently hoped, be refused by the Students;—by these means enough, perhaps, might have been accomplished of that which is thought more especially desirable for the training of Pastors and Teachers, without the formality of a distinct Professorship.

Since, however, it has appeared otherwise to the Friends and Directors of the College, it remains only for the individual who has consented to undertake the office, to do what he

can, consistently with other and important engagements, in fulfilment of the duties which may be expected from him. But the time is so short since this additional department was proposed to him, that he is hardly as yet prepared, except very generally, to say, what his course of proceeding, separately at least from that of his brother Professors, will be. His wish certainly is, in all that he may separately attempt, as well as in all that he will do conjointly with them, to keep the attention of the students more especially alive, first of all to the necessity of being themselves religious, if they would communicate to others the spirit of religion; and next to those portions of their acquirements, both general and theological, which will be most available for the purposes of the Christian Preacher and Pastor. This latter name, in particular, appears to him to suggest the nature of the acquisitions in which the Christian Minister should above all seek to be rich. He is to be continually feeding and nourishing the souls of his fellow-men. That which would merely inform the understanding without also beneficially acting on the heart, ought not to be, in his estimation, the most valuable kind of knowledge. That which will merely serve to deck with flowers the scenes through which the stream of existence is gliding, without also pouring wholesome and purifying influences into the secret fountains out of which are the issues of life, ought not to be with him the gift which he most covets. Every intellectual accomplishment, indeed, which he has the opportunity of acquiring, may be of use by procuring for him, as a moral and religious instructor, a greater degree of attention than he might otherwise command. But all power of this kind should be sought and exercised by him in subserviency to his main business, as one who is to feed the souls of men, to cherish and keep alive all their noblest feelings and aspirations. And this his main business, if his heart be in it, will naturally keep him on the look out, through all his studies, for thoughts and facts and principles and examples, in which there is the

most evident and direct tendency to refine, strengthen, and elevate the mind that can be brought to fix on them its earnest attention. More especially in his theological studies, he will be likely to perceive and seize on all those great truths respecting God and man, respecting also the duties and the hopes connected with the relation between God and man, and with the relation between the present and the future existence of man, which have the most manifest bearing on the formation of character, and the widest application to the moral purposes and spiritual wants of human life.

It is taken for granted, that candidates for the Christian Ministry will bring with them to the College a serious and deliberate purpose, to prepare themselves for the duties of an office which they profess to have voluntarily and from preference chosen. It may also be presumed that, by the time of their entrance upon the more especially theological part of their course, they will have repeatedly asked themselves whether they continue steadfast in their determination, and also will have given some thought to the nature of the service to which their lives are to be devoted. In aid of such self-inquiries and reflections, on their own part, it is proposed to show them what that service has actually been made, and not to conceal from them what may be its difficulties and discouragements. It is proposed to bring them into some acquaintance with the writings, lives, and experience of distinguished preachers and pastors; and to give them opportunities of comparing their own views of the ministerial office with those of minds that have longer and more deeply, with the help too of actual experiment, meditated upon the same subject. It is thought that thus they will be better able to judge what it is which they have professed their willingness to undertake, how far they may venture to account themselves qualified for its duties, and what should at least be the main outlines of their future course.

But fully to accomplish what is thus proposed, will require

much more time for reading and preparation, on the part of the Professor himself, than, it is to be feared, he will be able to find. Large use, for the present at least, must be made of materials supplied to his hands by others who have treated of the subjects which he wishes to bring before the attention of the students. To these, additions will be made in the way of illustration, suggestion, and remark, as they may occur to him. And besides what he may himself have to say in the character of Lecturer, it will be his wish, in friendly conversation with his pupils, both when met in class and at other times of more familiar intercourse, to draw forth their sentiments on the topics of their joint consideration. His whole connection with them, indeed, he desires to consider, and would have them consider, as that of a friend and elder brother, who deeply feels the importance of the work to which they profess to have dedicated themselves;—who cannot forget what good or what injury may be done to the souls of many, according as they shall well or ill perform what they have undertaken;—and who now, as he looks upon them with the thought of all that may depend upon the words that shall proceed from their lips, and the spirit that shall animate their hearts, and the influence that shall go forth from their lives, cannot restrain the earnest prayer that, by the blessing and help of Him whose grace can make them sufficient for all things, they may ever speak and feel and act suitably to their high and holy destination as Christian Preachers and Pastors, “studying to show themselves approved unto God,” and deserving, if not commanding, the respect of men, by being “examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

MANCHESTER NEW COLLEGE.

INTRODUCTORY LECTURE,

BY THE REV. J. J. TAYLER, B. A.

PROFESSOR OF

ECCLESIASTICAL HISTORY.

BEING THE THIRD OF THE SERIES OF INAUGURAL LECTURES IN THE
THEOLOGICAL DEPARTMENT, DELIVERED BY THE SEVERAL
PROFESSORS AT THE OPENING OF THE COLLEGE,
IN OCTOBER, 1840.

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AND J. GREEN, NEWGATE STREET.

1841.

Il n' y a dans la religion, comme dans l'idée de la divinité, rien d'historique, quant au fond ; mais tout est historique dans les developpements.

B. Constant.

INTRODUCTORY LECTURE

TO THE

COURSE ON THE HISTORY OF CHRISTIANITY.

THE province, which has been assigned to me in the Theological Department of the Manchester New College, is the History of Christianity—a subject of wide extent and of deep and varied interest. I cannot more suitably introduce it, than by a few remarks on the nature of the religious principle, its diversified expressions, and its historical developments.

Religion, under some form or other, is an essential attribute of human nature. Speech and reason are not more specifically characteristic of man than religion. As in some individuals speech and reason are wanting—and, even in some entire tribes, have been found so feebly developed, as to leave the line of separation between man and the brute scarcely discernible; so cases are on record of the real or apparent absence of the religious sentiment from the human mind,—but never through long periods of time, or in extensive classes of men: and the definition, which, on account of these rare and seeming exceptions, should exclude either reason or speech or religion from the essentials of humanity, would be justly dismissed as defective. Humanity (a term, by which I express collectively the whole of our nature) both in the individual and in

the species, is a progressive development ; and that may properly be considered as forming a part of the original constitution of man, which uniformly makes its appearance with the gradual unfolding of his higher faculties. Wherever reason and speech have emerged from the sensual depths of a purely animal existence, we invariably find Religion furnishing the subject of the deepest speculations of the one and of the most inspired utterance of the other.

In what then does the religious principle essentially consist?—adopting the most general expression of the idea, we may reply in the recognition of a power superior to all the objects of sense, and in the consciousness of dependence on that power. The thoughts and feelings of men find an exercise in two distinct spheres,—in the material and in the immaterial worlds. In the former, the foundations of their reasoning and expectation are the laws of the physical universe, ascertained from experience and originally made known through the senses ;—and here, speculation cannot legitimately proceed beyond the ultimate facts which philosophical research has brought to light in the constitution of external phenomena, and the inferences which are logically deducible from them ;—its conclusions must necessarily be limited by the physical data on which they rest. In the latter (as all information through the senses is by the supposition excluded) the sole basis of reasoning and inference must be sought in the mind itself—in the inherent principles of its organization—in the tendencies by which it is necessarily actuated, and the conclusions towards which it is instinctively impelled,—when it turns its thoughts inward upon itself, and contemplates its relation to the invisible power, the conviction of whose existence, while the feeling of the primary intuition is yet unaffected by reasoning, it is unable to resist. *Here* therefore, in the *mind* itself—we must look for the fundamental data of all religious belief. The processes of logic are indeed as applicable to religious belief, when its fundamental data are once fixed, as to any

object of external experience or testimony: but the data in the two cases are quite distinct, in the one proceeding from without, in the other furnished from within; and in neither are they the result of an act of reasoning:—if they do not exist in the original constitution of things mental or material, they cannot be created by logic.

Every argument, for example, from design to prove the being of a God, includes the assumption of a spiritual existence as its basis. If the consciousness of such an existence be not already latent in the mind, the argument will carry no conviction with it, as it cannot do more than arouse this consciousness by presenting a particular case, in which it may vividly realise itself. Reason can only unfold, explain and justify the feeling, which precedes its own exercise: and hence we may account for the fact, that all attempts to reduce religious conviction to a mere logical process, and to convey its fundamental data into the mind by considerations *ab extra*, when the cultivation of the devotional sentiment has been wholly neglected,—so generally fail of their effect, and sometimes confirm the atheistical tendencies which they were intended to rectify.

The simplest form of the religious principle seems to consist in an instinctive transference of the powers made known by consciousness to external objects. It is a reflexion of the mind itself, in the mirror of the visible creation. The savage feels that all power and movement within himself, and all the changes which they enable him to introduce into the condition and mutual relations of surrounding objects,—proceed from a volition and an intelligence, which he is conscious of, though unable to explain. It is hence that he acquires his earliest notion of cause and effect; and those operations in the material world, which excite his attention and surprise, and which he has not yet learned to account for in some other way, he at once ascribes to a spiritual agency akin to that which he experiences within himself. He therefore spiritualises

the mysterious universe, which encompasses him. His religion is a dim pantheism, connecting, by the vague feeling of some common, all-pervading, principle, those powers, appearances and living creatures, which fill him with a deeper wonder and awe, and are the more immediate objects of his rude fetich worship. By degrees he disengages his thoughts from terrestrial objects; directs them to the grander phenomena of the heavens, and selects for his peculiar adoration the sun, the moon, the planets, and the great elemental agencies of nature; and so by slow and painful steps, when left entirely to himself, he attains at length to a faint conception of the unity and supremacy of a great first Cause.

With the awakening of reflection and the corresponding development of the higher faculties of man,—the vague feelings of his earlier belief are arrested and fixed on the three great problems of his existence, involving the three great relations in which he perceives himself to stand to the invisible and the infinite—and at length subside into the three fundamental forms of the religious principle, which in endless modification and with various expression continually re-appear under all the disguises of rite and dogma in every period of its history. By a necessity which he cannot resist, he is compelled to ask himself; Whence do I proceed? Why am I here? Whither am I tending?—When he looks into the dimness of the past, and enquires after the origin of all things—the deep, instinctive feeling in which all his reasonings originate, urges him to the immediate acknowledgment of creative intelligence and will.—When he surveys his present condition, and feels his own ignorance, weakness and dependence—the ideas of worship, propitiation, responsibility and obedience one after another unfold themselves within him.—As he sends an anxious glance into the future, and, anticipating the mysterious event of death, sees in it the separation of life and consciousness from the material form—he pictures to himself an invisible state, where the existence

of the individual will be prolonged, in happiness or misery, according to the will of the supreme powers which dispose of all things. Thus the conceptions, faint and imperfect as they may yet be, of a Creator, a Moral Government, and a Future Life, are already, in their germ and essence, present to the mind; the form and character of their future development remaining to be determined by the excitements and influences through which coming generations are destined to pass.

Imagination, reason, and the moral sentiment, furnish the influences which contribute most powerfully to unfold the religious principle. Combined in due proportions, they act upon it harmoniously and beneficially, and give it its most perfect form; but their operations are usually independent and often at variance, and severally exert their greatest force on minds of a different order, and in different periods of society.—Imagination gives birth to cosmogony and mythology; peoples the universe with gods of various form and attributes; creates the legends, and suggests the symbols, usages and ceremonies, which, proceeding at first from a sincere and almost unconscious feeling, are afterwards perpetuated by art, and at length oppress and stifle the religious principle by which they were originally prompted.—Reason takes a different course. It analyses the various elements of the popular religion; dispels the illusions of the imagination; and converts mythology into philosophy: but too often, from confounding the form with the substance, and not resting satisfied with the primitive feeling as a sure basis for its own processes—it carries a destructive agency into religious speculation, and annihilates the faith which it ought only to have purified. The religious principle thrives best, and assumes its most perfect development, in connexion with the moral sentiment. These two tendencies of our nature, the religious and the moral, though quite distinct, have nevertheless a close affinity,—are adapted to grow up together, and to complete and

perfect each other. The more the mind advances in purity, gentleness, wisdom and benevolence, the better it is qualified, and the more strongly it must be determined by its spontaneous impulses, to entertain the conception of a perfectly wise and good Being, the Father of his creation, the Assertor of truth and justice, and the Dispenser of the happiness of the virtuous. But neither reason, nor imagination, nor moral sentiment, themselves originate the feeling of Religion; all the developments which they give to it, assume its existence, as the material on which they act, and pre-suppose its antecedent necessity in the original constitution of the human soul.

From the causes now enumerated, the feelings of Religion, though always identical in their principle, and continually exercised on the three great topics of creation, moral government, and immortality, pass with the progress of society through a constant succession of changing forms. The human mind eagerly imbibes impressions on a subject fraught with so many considerations of interest and anxiety; and the credulous and susceptible multitude have always shewn themselves willing to adopt the religious conceptions, and submit to the religious discipline, inculcated with authority by a superior and commanding character: so that the views of one man often mould, in the earlier stages of society, the sentiments of an entire community, and sometimes permanently embody themselves in rites, symbols, doctrines, and institutions, which contribute to the fixation of national character. Nothing is more unjust than to ascribe in every instance the ascendancy thus acquired, even in heathen times, to craft and imposture. If religious systems have been artfully upheld by priests in later ages from motives of ambition and interest, their origin may usually be traced to higher and purer feelings. God sends individuals from time to time into the world, endued with such deep religious sensibility—in whom the primary religious convictions exist so clear and strong, and

have grown up in such intimate union with the moral sentiment—that they contemplate the whole of life—all its duties, relations and expectancies—under a spiritual aspect, and, in giving utterance to the all-absorbing feelings that occupy their souls, only claim for their words an origin and an authority which they sincerely believe them to possess. Such are the prophets and the legislators, who lay the foundations of the social fabric, subject men to the control of laws, and inform them with a sense of humanity and religion. The doctrines taught by these earliest benefactors of mankind, and the few and simple institutions devised by them for the instruction and training of their contemporaries, are perhaps afterwards appropriated by a sacerdotal caste, which elaborates them into a complicated system of rite, dogma and symbol, rendering them more imposing to the sense and imagination, but not increasing their moral influence—the priests abandoning themselves in secret to free speculation, and the people left to the barren observance of uninterpreted forms: or, if the country be exempt, like ancient Greece, from the despotism of an incorporated priesthood, the poets, on the one hand, may take up the traditional elements of ancient religious wisdom, and develope them under the influence of the imagination, and expand them into the endless combinations of a fanciful mythology,—or, on the other, the philosophers may adopt them as the basis of their reflections, and by their various expositions of them, give rise to schools and sects: or lastly, as among the Romans, the politician may seize upon religion, and fashion it to his own purposes, and allow it no power and operation but as an engine of state.

The outward manifestations of the religious principle vary, in this way, with the progress of society and the character of the civilisation; and as the existence of the principle is only made known to the observer through the outward forms in which it is expressed, the examination and comparison of these forms, though not to be confounded with the principle

itself, must be considered indispensable to an adequate appreciation of it. The multiplicity of the forms proves the strength and the universality of the principle; and a reference of them to the latent feelings in which they have their source, combined with an exclusion of the local and fortuitous in their outward expression, leaves on the mind a vague perhaps, but still a deep, sense of that which is common to all religions, and of its indestructible vitality in the constitution of man. The philosophy of Religion is inseparable from its history. It is only from tracing in different countries and through the course of ages, the extent and variety of the operations of a principle, that we are able to gain a clear conception of the nature and power of the principle itself.

If the history of Religion in general, from the light which it throws on the psychology of human nature and on the progressive development of society, be thus interesting and instructive,—the history of Christianity is entitled to peculiar attention. The origin, progress, and diffusion of a faith now professed by the most enlightened inhabitants of the globe—the mysterious rise and rapid expansion of a principle, which absorbed in the course of a few centuries the ancient civilisation,—impregnated with a deeper moral life the wild chaos of nations, into which the western half of the vast empire of Rome was violently dissolved, and awakened in them the sense of spiritual unity and of common subjection to a divine law;—which has given birth to new forms of society and manners, called into existence a sublimer art and a holier poetry, a more varied learning, a profounder philosophy, and a more comprehensive philanthropy—the influences of which, working in a thousand different directions, and manifesting themselves in an endless variety of forms, have contributed to make the civilisation of Europe what it now is;—these striking and diversified phenomena, comprehended in the history of Christianity, are fitted in a peculiar manner to excite the curiosity and stimulate the enquiries even of the unbelieving

or sceptical observer ; and when to all these causes of interest are superadded the belief in a special providence, originating and superintending this remarkable series of events, and the persuasion that the doctrines thus propagated in the earth are the announcement of a higher spiritual existence, towards which they are designed to invite the attention and attract the efforts and aspirations of the transitory generations of men—there is perhaps no subject more worthy of the deepest study, or from which we may reasonably anticipate a larger amount of the most valuable instruction.

Christianity stands out distinct and prominent from all other religions, in the complete fusion which it exhibits of the moral and religious elements of humanity. In its revelations of the infinite and the eternal, the speculative and the imaginative are kept constantly subordinate to the moral. We come, if I may so express myself, to the *religion* of the Gospel through its *morality* ; as manifested in Christ, we cannot separate its religion from its morality. Christianity is revealed in Christ—in the words, actions and character—in the outward expression of the inward life—of a perfect man, living in complete harmony with God, exhibiting God and man as spiritually one.—From the religion of Christ being thus bound up and identified with his life—from his separating himself so entirely from the ordinary interests of the priest, the politician and the philosopher, and bestowing all his solicitude on the moral and spiritual in man—the original Gospel exhibits a remarkable independence of all outward forms ; it is almost a disembodied spirit ; it is the purest essence of devotedness to the universal Father and of unshaken trust in immortal life, expressing itself in simple, earnest, thorough goodness—in the ceaseless endeavour to make men one with each other and with Christ, as Christ was one with God. Hence the supreme importance of the evangelical biographies, which reveal the life and spirit of Christ ; hence the weight and significance of the apostolic doctrine, that spiritual

redemption is only to be found in communion, through faith, with the risen, glorified and perfected man Christ Jesus. This independence of all outward forms—this resolution of Christianity into the person of Christ—is the circumstance which fits the Gospel to become an universal religion. Its unchanging and essential spirit, springing up in the believer's heart from profound sympathy with the mind and work of the Redeemer, may subsist under a great diversity of outward forms, serving as the material vehicle by which it is brought into contact with the world of reality. Whatever there is of mere form even in the communications of Christ and his Apostles, belongs to their age and not to Christianity.

A due apprehension of this distinction between the form and the spirit of a religion, not only facilitates the interpretation and the vindication of the writings of the New Testament, but by placing in its proper light the relation of the apostolic times to future ages, points out the uses and illustrates the importance of Ecclesiastical History, as essential to a clear understanding of the nature of Christianity, and of the agency committed to it in the general providence of God. Although the spirit of Christianity must not be confounded with its form,—yet it is evident, it cannot subsist without a form. Deprived of an instrumentality through which to operate, and reduced to an influence wholly spiritual, it could produce no effect on the actual condition of human nature: but, while other religions have come into the world with a definite and enduring form provided for them, which restricts their adaptation to a particular state of manners or grade of civilisation, it is the great and distinguishing peculiarity of Christianity,—that, consisting essentially in the moral power and spiritual significance of the life and ministry of Christ, it has been left to take its outward form, both as regards the dogmatic construction of its speculative principles and the arrangements of its ritual and discipline, from the pressure and moulding of the circumstances, through which it is destined to pass,—and thus

possesses an almost exhaustless capacity of adjusting itself, without any sacrifice of its essential vitality, to the endless changes of manners and opinion, to various states of knowledge and education, and to the unavoidable diversities of laws and political institutions. If any difference is to be remarked between the forms of the apostolic period and those which sprang up in subsequent ages, it is perhaps simply, that the former were more spontaneously appropriated by the felicitous instinct of a fresh and vigorous faith, and grew more immediately out of the deep feelings of moral earnestness and fervent piety produced by the living influences or glowing remembrance of Christ,—whereas the latter owed their existence to the colder suggestions of reason and experience, or to inferences from the written word, in which the imaginative and the speculative prevailed over the moral and the practical. The spontaneous and creative must always possess an interest above the derived and the inferential :—and yet, taking a comprehensive view of the appointments of providence, and judging every institution with a reference to the moral necessities of the circumstances, under which it exists,—I do not know, that we are justified in considering the forms of apostolic Christianity, whether speculative or disciplinary, as better suited to their specific object than many others, which gradually superseded them in the course of ensuing centuries. The test of a form is its adaptation to administer the spirit most effectually to the heart and life of man. So long as it fulfils that object, and helps to bring the mind of the believer into affectionate union and sympathy with the mind of Christ, it is the proper vehicle and natural expression of the spirit for that particular state of society. When it has survived its efficiency for these purposes,—when it no longer cherishes faith, but relates to convictions and feelings, which have ceased to be entertained—it degenerates into corruption and becomes an instrument of superstition ; and, in proportion to the strength of our belief in the perpetuity of

the Christian dispensation, we may be sure, that the time is approaching, when the renovated life of religion in the soul will cast off such a form as the slough of a less perfect state. To mark the succession of these ever-changing forms,—to unfold their relation to the contemporaneous state of morals, knowledge and intelligence,—to observe, how they assist or retard the development of the true Christian spirit,—and to trace in individuals the silent workings of a deep Christian life through the darkest and most corrupt periods of superstitious degeneracy,—is the proper office, as it furnishes the peculiar interest and instruction, of Ecclesiastical History. Apart from the views, exhibited to us by this study, it would be impossible to form any adequate conception of the nature, extent and variety of the operations of Christianity, as the great agency in the hand of Providence for spiritualising and perfecting both the individual and the species.

The history of Christianity is a branch of learning, which has not been particularly cultivated among the Protestant Dissenters of England, nor formed in general a prominent object in the instruction of their theological seminaries. The fact may perhaps be accounted for from the singularity of their social position, and the nature of their relation to the Established Church. In the centuries immediately following the Reformation, an extraordinary impulse was given to all enquiries relating to the origin and progress of the Christian religion; chiefly however with a view to establish the principles in which that event found its justification, and to discredit the pretensions of the papal hierarchy. Not only therefore were the records of the New Testament studied with a critical exactness before unknown, but every period of Ecclesiastical History was explored with a suspicious vigilance and a controversial jealousy, which if not always favourable to fairness and candour of inference, at least sustained the ardour of research, and brought to light a mass of

facts which might else have escaped notice. The result of such enquiries might sometimes be negative and partial;—but it is impossible to survey without wonder and admiration the vast monuments of erudition bequeathed to posterity by the great Protestant scholars of France and Holland from the middle of the sixteenth to the commencement of the eighteenth century, or to set too high a price on their laborious contributions to the knowledge of Christian antiquity. These eminent men combined with the spirit of bold investigation, those solid and accurate attainments, which can alone enable it to yield valuable fruits. Encountering the most eminent Catholics on the footing of complete literary equality, encouraged by the hearty sympathy of the noblest, wealthiest and most highly educated of their own communion—and having free access to all the resources of University learning—they were furnished with an adequate stimulus to the utmost exertion of their faculties; and if, from their controversial tendencies, they had neither the motive, nor possessed the candour and calmness of mind, to undertake a comprehensive history of the Church in the spirit which we now feel to be both possible and desirable, yet many of their labours were closely allied to such a work, and they have left behind them a rich accumulation of materials, which the more enlarged philosophy of a later period has known how to employ to the best advantage.

But the Puritans of England were differently situated from the Huguenots, and the Protestants of Holland. Their struggle was not with the Catholics, but with a Church, itself avowedly Protestant; and of course in their controversies with that Church, they made their appeal not to the practice of antiquity, but to the interpretation of Scripture—an authority, which both parties professed equally to revere. This circumstance naturally led the Puritans, from the commencement of the dispute, to attach a greater importance to biblical studies and the questions arising out of them, than to

the other departments of theological enquiry. The spirit, moreover, of the Puritans was rather practical, enthusiastic, and devout, than scientific or erudite. Their religious system and the feelings with which they espoused it, were not a little tinged by their democratic predilections; and they numbered comparatively few of the higher ranks, except from political considerations, among their adherents. Their strength lay in the middle and industrious classes of the great towns, who had conceived a fanatical veneration for the mere letter of the Scripture, delighted in the controversies to which Scriptural exposition gave rise, and valued preaching far more than learning.

It is true, that the founders of the Dissenting Churches were men of learning, who had enjoyed the advantages of an University education. But the circumstances, to which the Act of Uniformity had reduced them, confirmed and strengthened the tendencies by which the spirit of Puritanism had been originally distinguished. Excluded from the Universities, the most eminent of the Nonconformist ministers opened private academies, to preserve the right of a free search into the Scriptures in connexion with a learned theology, and to furnish a succession of well-educated pastors for their Churches. In such situations, the unavoidably limited extent of their libraries and their want of ready access to the more costly treasures of erudition, combined with the influence of their social connexions, their immediate reference to the practical wants of their Churches, and the characteristic persuasion of their party, that the whole of religious truth was to be found within the limits of a literal interpretation of the Bible—to divert their thoughts from the more extended and varied researches which relate to the history and philosophy of Religion, and to concentrate their attention on those studies which were fitted to prepare their pupils immediately for the practical duties of life—as faithful expounders of the word of God to their flocks—earnest preachers, and affectionate and

devoted pastors. Hence Metaphysics, Ethics, the Evidences of Natural and Revealed Religion, Dogmatic Theology, Biblical Criticism and Exegesis,—have constituted from their origin the favourite pursuits in Dissenting Academies. The works of Jones, Watts, Pierce, Chandler, Lardner, Benson, Taylor, Doddridge and Priestley, (men of various and accurate attainments, and entitled to the grateful veneration of posterity) may be classed under one or other of the subjects just specified. Lardner and Benson have indeed made a commencement of Ecclesiastical History and furnished valuable contributions to it in various parts of their writings; but their researches are principally confined to the first ages of the church: and the more comprehensive works of Dr. Priestley relating to Christian antiquity, however valuable for their fearless investigations and for the ideas which they suggest, are written so avowedly with a doctrinal view, as to justify us in referring them rather to the head of dogmatic theology than of proper history.

The history of Christianity, conceived in the enlarged and impartial spirit which is essential to our rightly appreciating its importance—is a study of comparatively recent date, which has been cultivated with the greatest assiduity and success by the Germans. From the time of Mosheim and Semler to that of Planck, Gieseler and Neander, many of their writers have signalized themselves in this department by the depth and extent of their researches, and have placed invaluable materials within reach of those who are desirous of forming an independent judgment in traversing the same ground, and who wish to contemplate Christianity not only in the form of its earliest annunciation, but also in the successive phases of its historical development.—There is perhaps no people, whose peculiar cast of mind is so admirably suited to this branch of enquiry as the Germans. Their spirit of indefatigable research, their profound philological attainments, their sagacity in interpreting the most obscure monuments of the past, their ready sympathy with the various

manifestations of our common humanity, their deep and reverential sense of the moral and religious, apart from all sectarian predilection for the outward and conventional,—pre-eminently qualify them for penetrating into the heart and mind of antiquity—for understanding the feelings, and doing justice to the conceptions, of states of society long passed away—and for recognising in a multiplicity of ever-changing forms the presence of the universal and eternal.

I am not conscious of undue partiality for the particular province, which has been allotted to me in the Theological Department of this College, when I venture to express an opinion, that the history of Christianity has not hitherto received that attention in our seminaries, which its intrinsic importance deserves, and which the present tendencies of enquiry throughout Europe are universally attracting towards it; and that the assigning to it of a more prominent place in our course of instruction must tend to enlarge and liberalise the views of candidates for the Ministry, and, through them, to operate beneficially in future years on the spiritual condition of our Churches.—An accurate acquaintance with the languages of the Old and New Testaments, a careful initiation into the principles of an enlightened Criticism and Exegesis, familiarity with the Evidences of Natural and Revealed Religion, and constant exercise in applying the truths contained in the Bible to the purposes of moral and devotional edification, constitute, no doubt, the indispensable basis of a sound Theological education, and for these ample and satisfactory provision has been made in the present arrangements of the College: but these studies, it must be observed, relate almost wholly to the scriptural origin of our religion, or contemplate Christianity as an abstract system of truth, apart from the historical relations by which its outward form and speculative conception have been so constantly modified from age to age.

It always seemed to me an evil in the exclusive adoption

of this mode of studying Theology, that it carried the mind at once and, as it were, *per saltum*, from the exegetical enucleation of the facts and doctrines contained in the New Testament into the practical application of them to life amidst the totally different circumstances of our modern civilisation,—wholly keeping out of view the long train of intervening influences, which have connected two remote periods in the historical development of human society, and led up the human mind to the point of view under which it now habitually contemplates all the objects of religious belief and reverence. Protestant sects, which professedly appeal to the Scriptures as the standard of faith, do not seem to be aware of the extent to which a definite point of view must necessarily influence the formation of religious opinions. Members of such sects, possessed themselves by strong and earnest convictions—if sincere and upright, experiencing in consequence the most valuable moral influence—and carrying to the sacred records the latent persuasion, that the truth, as they conceive and feel it, must be found whole and entire in the letter of Scripture, unconsciously mingle the individuality of their own faith with their interpretation of the broad and universal principles of Christianity, mould the ductility of Oriental modes of thought into the sharply-defined forms of their own dogmatic views, and often bring back from their study of the Bible only a strengthened belief in the rectitude of the opinions which they brought to it at first.

In fact, no man's opinions can be formed purely and simply by the teachings of Scripture. Those teachings yield a different result according to the strength and direction of the light that is cast upon them, and the mass of ideas with which they can be compared, previously existing in the mind, that is brought to the interpretation of them; and thus the providence of God, through the events and influences which affect the views and charac-

ters of men, always has co-operated, and always must co-operate, with the word of God in determining the religious faith and the religious observances both of individuals and of communities. Inattention to this plain fact—the weak side of Protestantism—has kept up the spirit of a contentious and unprofitable sectarianism; for which, perhaps, no more effectual cure can be devised than a calm and impartial survey of the history of Christianity. When we have traced the progress of our religion through the lapse of ages, and marked the events which have modified its outward character, the changes in manners and laws, the political revolutions, the rise and decline of literature and philosophy, the influence of powerful individuals in one age, and of rapidly awakening classes of society in another—with which the conceptions of Christianity, its effects on practical life, its doctrines and its usages, have ever exhibited a quick and ready sympathy—we shall hesitate ere we ascribe to obstinate prejudice or wilful perversion many opinions and practices which we now justly reject as erroneous, but which may have had their use and their necessity in a state of things that has ceased to exist. From the same enlarged survey of events, we attain to a clearer understanding of the origin, the historical significance, and the present position, duties and prospects, of our own and other Christian communities, perceive more distinctly the relations which subsist between them, discern the truths and the capabilities which they possess in common, and the errors and weaknesses which are peculiar to each, and so prepare our minds for cultivating and exercising, under the forms and the institutions which we inherit from our pious forefathers, and from which we ought not lightly or needlessly to separate ourselves,—that love of truth and goodness for their own sakes, and that spirit of peace and charity towards all men, which, as they become governing principles in the world, will gradually approximate the scattered members of the body of Jesus Christ, dissolve

the prejudices which now repel them from each other, and will, we trust, at some future day, cement them in mutual kindness and recognition, and realise the beautiful idea of Christian unity.

Such are the views, which I have formed of the history of Christianity. They suggest the principles, by which I shall endeavour to be guided in conducting my class through a course of studies on that important subject. Without denying that I possess strong and decided convictions of that which is permanent and essential in Christianity—of that which carries to my own mind conclusive evidence of truth and divine authority—I do not conceive, it will be my duty to interpret history in the spirit of dogmatic theology. My business will be to describe facts, as I believe them, from the best information I can obtain, to have taken place, without reference to their possible bearing upon controverted points of doctrine and discipline; and when I have explained the circumstances, under which an opinion, a practice or an institution arose, have exhibited its development and traced its modifications and pointed out its obvious influence on manners, literature, philosophy and art—so far as the means exist of forming a judgment on so wide a range of topics—I shall feel that I have fulfilled the duties properly belonging to the task which I have undertaken. One circumstance will claim an especial notice in every period of the course—the moral power of Christian principles on temper and character under the most varied forms of rite and dogma.

I propose to adopt the following distribution of my course. I shall introduce it by a sketch of the most remarkable forms and developments of the religious principle prevalent in the Heathen world, and a brief review of the history of Hebrew Monotheism, till the time of Christ. The history of Christianity itself I shall divide into four general periods: I. From the origin of the religion to the age of Constantine, or the council of Nice; II. From the age of Constantine to that of Charle-

magne; III. From the time of Charlemagne to the Reformation; IV. From the Reformation to the French Revolution.

I have thought it desirable to introduce the history of Christianity by a survey of the course of religious development in the various forms of Heathenism and in the successive stages of Hebrew Monotheism—till the birth of our Saviour. It is indeed the invariable practice of Ecclesiastical writers, to commence their task by a general notice of the state of the Jewish and Pagan world at the opening of the Christian era: but to convey just and adequate notions on this subject, it appears to me indispensable to trace—briefly indeed and generally—the origin and progress of the most remarkable and widely-extended heathen religions, in relation to the several localities in which they grew up and which essentially modified their character, and to the particular form of civilisation associated with them—until the arrival of that extraordinary crisis in the history of the world, when the wide extension of the empire of Rome and the general use of the Greek language effaced the ancient lines of national demarcation, occasioned a chaotic mingling and fermentation of the most diverse elements of manners, opinion and religious belief, and thus prepared the way for the decline and corruption of the old state of society, and for the more rapid diffusion of the spiritual influences of Christianity. It is comparatively easy to collect proofs of heathen wickedness and superstition, without reference to age or country or circumstances; nor would it perhaps be very difficult, on a similar plan, to produce an equivalent counterpart from the history of Christendom:—but the amplest accumulations of this sort leave no accurate impression on the mind of the actual course of human affairs in the early ages of the world, or of the precise nature and extent of the antagonistic forces against which the infant Church had to contend. I am very far from believing, that any causes can be shown to have been in operation in the state of society at the time of Christ's appearance, which will ex-

plain the origin of a character and religion like his, without immediate reference to a higher source. But the outward form of Christianity, and the mode in which it was preached, must necessarily have been determined by the nature of the errors and corruptions against which it was directed; and these it is impossible to appreciate without a retrospective glance at the historical development of the form of civilisation, of which they marked the dissolution.

The four periods into which I have divided the history of Christianity, are the same which Mosheim has adopted in his *Institutes*. The distribution is one which naturally presents itself to every mind, which proposes to consider ecclesiastical history in its connexion with the progress of civilisation.

In the first of these periods, our attention is drawn to one of the most interesting and fruitful subjects of contemplation—to one of those momentous eras in the history of mankind, in which the great purposes of Providence reveal themselves with peculiar prominence and distinctness, marked by the operation of causes, which revolutionise the whole moral aspect of the world, and leave a broad line of separation between the old and the new forms of society. We are called to witness the expiring struggles of that ancient civilisation—the product of the accumulating influences of some thousands of years—the parent of much that was magnanimous and heroic in human character, wise and thoughtful in civil polity, ingenious and profound in philosophy, beautiful and sublime in poetry and art—whose origin is lost in the dimness of legend and fable—and of which the moral unity, under a great diversity of outward manifestation, was maintained (with one small and singular exception) by the prevalence of a religious system—at first sincerely, and to the last externally, revered—which throughout all its ramifications agreed essentially in the deification of nature, and in the idolatrous expression of its conceptions under various symbolical or representative forms. We see this giant wrestling in its decrepitude with

the fresh life of a young and a popular faith. We observe the new Platonism—ashamed of a superstition which could no longer be defended, and yet clinging from habitude and association to the forms of idolatry—exerting its utmost ingenuity to evolve the elements of an universal Theism out of the mystical doctrines of the sacerdotal religions of Egypt and the East, or the more objective mythology of Greece and Rome; and, on the other hand, the Christian doctors, quitting by degrees the unambitious simplicity of the primitive missionaries of the faith, assuming the language of philosophy, and encountering the heathens with their own weapons of eloquence and learning; corrupting the simple Gospel, through a license of speculation, by an admixture with the various impure elements that were floating about in society, and assimilating it [in some of the forms of Gnosticism to the very Heathenism against which it was primarily directed. We trace the contest through various changes of fortune, till it is so nicely balanced—that the will of an emperor is able, at the close of this period, to invest Christianity with an external ascendancy in the world.

In the second period, we are led to remark the effect of wealth and temporal greatness on the moral influences of Christianity. We observe the growth of internal divisions; the final separation of the Eastern and Western Churches; and the origin and rapid propagation of a new antagonist force in Mohammedanism, which threatened the existence of both. We perceive the fortunes of the Crescent and the Cross in some respects pursuing a parallel career and exhibiting a similar collision between the civil and the ecclesiastical powers. We see the conflict between the two religions continued, till at the close of the period they almost divide the ancient empire of the Romans between them—confronting each other on opposite sides of the Mediterranean from the coasts of Spain to the range of the Taurus—the majesty of Christendom embodied in Charlemagne, and the dominion of the Arabian prophet represented by Haroon the Just.

In the third period, we behold in its state of final consolidation that form of manners and society, which peculiarly characterises the middle ages—the compact and mighty influence of the Papal hierarchy ascendant throughout Europe—the higher faculties of the human mind kept awake, however unprofitably, by the subtleties of the schoolmen—and art assuming a new and most beautiful development in its consecration to the service of the Church. Among the consequences of the prolonged struggle with Mohammedanism, we have to notice the remarkable phænomenon of the Crusades—encouraged by policy, but rendered practicable by the religious enthusiasm of the people—with their various effects on the state of manners, opinion and property in all parts of Christendom. Our minds are prepared for some great approaching revolution in the religious constitution of society—by the indications of public feeling which break out and multiply on every side from the eleventh and twelfth centuries downwards—by the growing wealth and importance of the middle classes, secured under their corporate privileges and their commercial leagues, which unite them in a common attachment to liberty—by the bolder thoughts which sometimes escape in the speculations of Churchmen themselves—by the free spirit and unsparing satire which breathe in all the poetry of the age, prompted by a deep yearning after spiritual renovation, alike in the stern majesty of Dante, the coarse invective of our own *Piers Plowman*, and the sprightly effusions of the popular muse among the Albigenses of Provence, the *Trouveurs* of Picardy, and the *Minnesingers* on the eastern bank of the Rhine. By the constant operation of these causes—aided by the influence of events, which had no immediate connexion with religion, and one of which—the expulsion of the learned Greeks from Constantinople—originated in the partial triumph of Islamism over Christianity—we observe that, long before the close of this period, trains were laid in various directions beneath the great fabric of

spiritual usurpation, which it required but a spark from a mind like Luther's instantaneously to explode.

The fourth period opens with revolution, and the events which terminate it, connected by natural sequence with all that preceded them, form only the conclusion of the first act of a mighty drama, whose *dénoûment* it is impossible for human sagacity at present to conjecture. If the history of ancient Greece present within the limits of a few centuries, an epitome of civilisation—a microcosm of society—we of the present day have reason to conclude, when we measure the extent and power of the agencies, which have begun to operate on human affairs since the Reformation,—that the cycle in which the complicated interests of Christendom are now revolving will not be so speedily completed.—I cannot here dilate on the extraordinary events following each other in rapid and startling succession, which have marked this period,—the reaction in favour of the old religion—the subsidence of Protestantism into fixed national forms—the awakening of a more liberal and enlightened spirit of learning—the involution of religious and political interests in the civil wars of France and Germany, of Great Britain and the Low Countries;—but I will just direct attention to the result of this vast complication of agencies.—What a wonderful century was that, which we have left immediately behind us! How immense its accumulations of knowledge, skill and power! How boundless its provisions, if only guided by the spirit of the Gospel, for the future triumphs of humanity!—Political freedom, studied with a depth and an earnestness, a reduction to first principles, and an intense conviction of its necessity, before unknown—a colonisation, that might diffuse the best thoughts and feelings of Europe through the world—a philanthropy that has ceased to recognize any distinction of race or colour, and that burns to carry the motives and the consolations of religion into the bosom of the slave and the savage on every shore—a productive industry adequate, if

well directed, to feed and clothe and surround with the comforts of a home the entire population of the globe—art vanquishing all obstacles—science carried by the perfection of its instruments and its calculations into the deepest secrets of the material universe—civilisation, no longer regarded as the accidental privilege of a nation or a class, but embracing in its aims and its tendencies the collective interests of the race!—Such agencies—the enduring effects of the century that is gone—are now in operation around us. If we look for their primary cause and animating principle, we shall find them in the spirit of Christian earnestness and freedom awakened into new life by the Reformation. If we enquire, how they are to be conducted to the best results, and guarded against the mischiefs of too sanguine a reliance on the resources of human wisdom—we must equally reply, by Christianity.—Our course of ensuing study will cease at the French Revolution—an event, which may be properly regarded as terminating the last century. When we have passed that limit, we have entered on a period too near our own times, to come strictly within the province of history; and as we pause on that limit, and look into the slowly unfolding scenes of futurity, we can only indulge a cautious and devout anticipation.

Each of the four periods, which I have now briefly characterised, will naturally subdivide themselves into sections, suggested by the history which they comprize; and in treating of these sections I shall distribute my matter in the following order—modified occasionally by circumstances:

I. A brief survey of the political history and social condition of the period under review;

II. The propagation and external circumstances of Christianity;

III. Its internal development—doctrine, discipline, ritual—eminent teachers—controversies and heresies;

IV. Influence of Christianity on civilisation—manners, education laws, literature, art, philosophy.

This course it will take several years to complete ; but, when completed, it is intended, that the first and second periods shall occupy the attention of divinity students in their fourth year—the two last, that of those who are in their fifth.

These Lectures are of course designed immediately for the use of students in theology ; but I am not without the hope, that lay-students may occasionally find the subject not wholly unworthy of their attention. I cannot myself imagine any inquiry which promises more instruction, or will more amply gratify a rational curiosity, than the history of Christianity. I believe indeed that benefits of a higher kind may be anticipated from it. I can hardly conceive it possible, that any one should trace the fortunes of Christianity through a period of nearly two thousand years,—should mark its manifold relations to the highest forms of civilisation and the deepest speculations in philosophy,—and observe that men's morals have invariably become purer, their faith more clear and earnest, and their philanthropy more enlarged and disinterested—in proportion as their minds and characters have been brought more immediately under the influence of the spirit of Christ himself—and not rise from such a contemplation with a strengthened belief, that Christianity, in the language of the great Athenian historian, is *Κτῆμα ἐς αἰεί μᾶλλον, ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν*—“a possession of everlasting value, rather than a theme of transient controversy”—that through the course of ages it has been a special object of the superintending providence of God—and that the truths and principles which it has disseminated in the world, as they offer the only satisfactory solution of the mystery of our present existence, furnish also the only means of directing civilisation to its proper end by spiritualising the moral nature of man.

APPENDIX.

REGULATIONS RELATING TO ADMISSION.

No Student shall be admitted before the completion of his fifteenth year.

There shall be an Examination, on the Friday nearest to the first of October, of all Students entering with a view to graduation in the University of London ; on which occasion they shall be required to produce Certificates of moral and orderly conduct from their previous Teachers.

They shall be examined in the following subjects :

Classics.—Two books of Xenophon. Two books of Virgil. One book of the Odes of Horace. Cicero's Treatises de Senectute and de Amicitia.

Outlines of English History and General Geography.—To questions on these subjects, the Students shall be required to give *written* answers in clear and correct English.

Mathematics.—The ordinary Rules of Arithmetic. Vulgar and Decimal Fractions. Extraction of the Square Root. Addition, Subtraction, Multiplication and Division of Algebraical Quantities. Arithmetical and Geometrical Progression. Simple Equations. The First Book of Euclid.

This Examination shall be conducted by the Professors of Classics and Mathematics, in the presence of the other Professors.

CLASSIFICATION OF STUDENTS.

Students shall be divided into Two Classes :

1.—Those who submit themselves to the whole of the regular course of Study, laid down for such as intend to graduate in the University of London :

2.—Those who attend only some particular classes, and who may be examined or not, as they choose.

No Student shall be admitted into the first of these Classes, until he has complied with the preliminary examination ; but Students may be admitted into the second class at any period of the Session, on paying the required fees.

COURSE OF STUDY.

The Classes of the First Year will be occupied in preparing for *matriculation* at the University of London ; those of the Second and Third Years, in preparing for the *Degree of Bachelor of Arts*.

Undergraduates, who are aiming to *matriculate with Honours*, may enter the classes of the second or third year.

There will, also, be Special Classes for more advanced Students, who are aiming at the higher honours of the London Degrees.

Prizes will be awarded at the close of each Session to those Students who distinguish themselves the most in each branch of study.

EXAMINATIONS, &c.

There shall be two Public Examinations, one in the middle of the Session ; and the other at the close, in the last week of June. The Vacation shall extend from the last week in June to the first week in October. There shall also be a recess of one week at Christmas.

FEES.

For the entire Course.....£25 0 0 per Session.

For separate Departments, viz.

1. *Classics.*

Greek..... £5 5 0 per Session.

Latin 5 5 0 "

English 2 2 0 "

Or the whole.....£10 10 0 per Session.

2. *Mathematics*£8 8 0 "

3. *Physical Science.*

Experimental Philosophy and Chemistry..... 5 5 0 "

Natural History..... 3 3 0 "

Or the whole£6 6 0 per Session.

4. *History.*

Ancient 2 2 0 "

Modern 2 2 0 "

History of Literature..... 2 2 0 "

Or the whole.....£5 5 0 per Session.

5. *Mental and Moral Philosophy.*

Mental Philosophy 3 3 0 "

Moral and Political Philosophy..... 3 3 0 "

Or the whole£5 5 0 per Session.

The Fees for Special Classes will be the subject of future arrangement.

Further particulars may be learned on application to the following Members of the Committee :

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